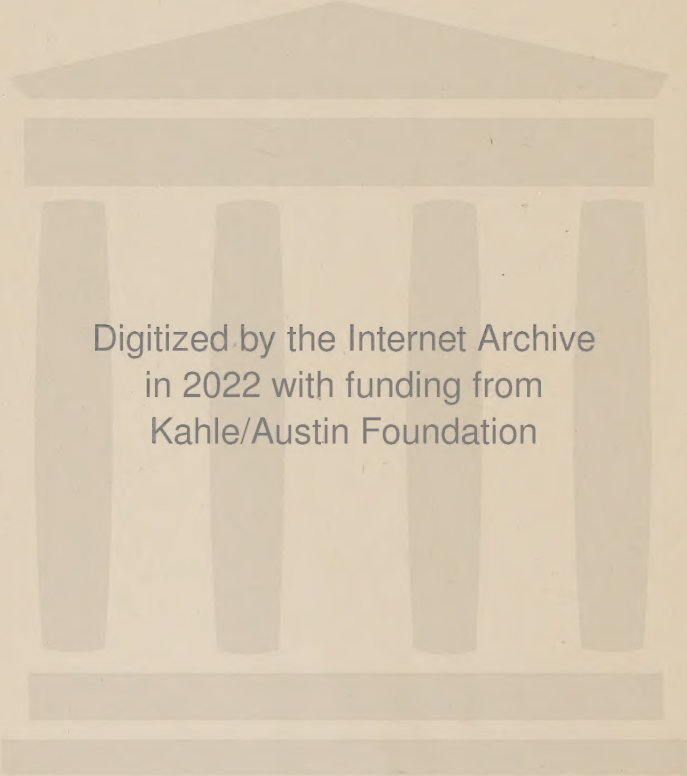


THE BOOK'S OWN STORY

CHARLES ALLEN McCONNELL

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THE BOOK'S OWN STORY

The True Story of the Man of Galilee

By

CHARLES ALLEN McCONNELL

Volume II

Gathered From

Matthew, Mark, Luke, John, and the Acts of the Apostles

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The Book's Own Story

CHAPTER I

1. **Jesus Christ, the Word, One With God.** (John 1:1-14)

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, to them that believe on his name, which were born not of blood nor of the flesh nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

2. **Promise of John the Baptist, Forerunner of Christ.** (Luke 1:1-17)

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child because that Elizabeth was barren, and they both were now well stricken in years. And it came to pass that while he executed the priest's office before God, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And

when Zacharias saw him he was troubled, and fear fell upon him. But the angel said unto him, "Fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

3. The Naming and Birth of John. (Luke 1:18-20; Luke 1:24-25; Luke 1:57-66)

And Zacharias said unto the angel "Whereby shall I know this, for I am an old man, and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb and not able to speak until the day that these things shall be performed." And after those days his wife Elizabeth conceived and hid herself five months saying "Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men." And when Elizabeth's full time came that she should be delivered, she brought forth a son. And it came to pass that on the eighth day they came to circumcise the child, and they called his Zacharias after the name of his father. And his mother answered and said, "Not so; but he shall be called John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father how he would have him called. And he asked for a writing table, and wrote saying, "His name is John." And they all marvelled. And his mouth was opened immediately, and he spake and praised God. And fear came on all that dwelt round about them. And all these

sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying "What manner of child shall this be?"

4. Prophecy of Zacharias Concerning John. (Luke 1:66-80)

And the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied saying, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of David his servant, as he spake by the mouth of his holy prophets which have been since the world began; that we should be saved from the hand of our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us that we being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." And the child grew and waxed strong in spirit and was in the deserts till the day of his showing unto Israel.

5. The Immaculate Conception of the Son of God. (Luke 1:26-38)

And when it was six months with Elizabeth the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, "Hail, highly favored, the Lord is with thee: blessed art thou among women." And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, "Fear not Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb,

and bring forth a son, and shall call his name JESUS. He shall be great and shall be called the Son of the Highest. And the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Then said Mary unto the angel, "How shall this be, seeing I know not a man?" And the angel answered and said unto her, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth she hath also conceived a son in her old age, and this is the sixth month with her who was called barren. For with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

6. The Psalm of Mary. (Luke 1:39-56)

And Mary arose in those days and went into the hill country in haste into a city of Judah, and entered into the house of Zacharias and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. And she spake out with a loud voice and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? And blessed is she that believeth, for there shall be a performance of things that were told her from the Lord." And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for behold from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he

hath sent away empty. He hath helped his servant Israel in remembrance of his mercy, as he spake to our fathers, to Abraham and to his seed forever." And Mary abode with her about three months and returned to her own house.

7. An Angel Warns Joseph. (Matthew 1:18-25)

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins." Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel," which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her firstborn son. And he called his name JESUS.

8. Jesus Is Born. (Luke 2:1-19)

And it came to pass that there went out a decree from Cæsar Augustus that all the world should be taxed, every one in his own city. And Joseph went up from Nazareth of Galilee into Judea unto the city of David which is called Bethlehem, because he was of the house of David, to be taxed with Mary, his espoused wife, she being great with child. And so it was that while they were there the days were accomplished that she should be delivered. And she brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field

keeping watch over their flocks by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, "Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem and see this thing which is come to pass which the Lord hath made known unto us." And they came with haste and found Mary and Joseph, and the babe lying in a manger. And when they had seen it they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart.

9. Prophetic Psalm of Simeon. (Luke 2:20)

And when eight days were accomplished for the circumcising of the child his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification were accomplished according to the law of Moses they brought him to Jerusalem to present him to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves or two young pigeons. And behold there was a man in Jerusalem whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents brought in the child Jesus to do for him after

the custom of the law, then he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them and said unto Mary his mother, "Behold, the child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed." And there was one Anna, a prophetess of great age, who had lived with her husband seven years, but who had been a widow eighty-four years, which departed not from the temple, but served with fastings and prayers day and night. And she coming in at that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Chapter I. — (1) What designation did John give Jesus? (2) What did he say of this Word? (3) Tell the story of Zacharias. (4) What former prophet was the child to be like? (5) In this what words of another prophet were to be fulfilled? Compare Mal. 4:5 with Luke 1:17. (6) How did Gabriel prove to the priest that his words were true? (7) Tell about the naming of John. (8) What did Zacharias prophesy concerning the child? (9) What message did the angel bring to Mary? (10) Repeat the Magnificat — the psalm of Mary. (11) Tell of the visit of the angel to Joseph. (12) How did Jesus come to be born in Bethlehem in a manger? (13) To whom was it first announced? By whom? (14) Tell about Simeon and Anna.

CHAPTER II

10. The Visit of the Wise Men. (Matthew 2:1-12)

And there came wise men to Jerusalem from the east, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship Him." When Herod the king had heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together he demanded of them where Christ should be born. And they said unto him, "In Bethlehem of Judea, for thus it is written, by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel." Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, "Go and search diligently for the young child, and when ye have found him, bring me word again that I may come and worship him also." When they had heard the king they departed, and lo, the star which they saw in the east, went before them till it came and stood over where the young child lay. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him. And when they opened their treasures they presented unto him gifts, gold, and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

11. Joseph Escapes With Jesus to Egypt. (Matthew 2:13-23)

And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream saying, "Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the

young child to destroy him. When he arose, he took the young child and his mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet saying, "Out of Egypt have I called my son." Then Herod when he saw that he was mocked of the wise men was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. But when Herod was dead behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life." And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, and being warned of God in a dream he turned aside into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

12. The Lad Jesus in the Temple. (Luke 2:40-52)

And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem. And Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey, and they sought him among their kin folks and acquaintance. And when they found him not, they turned back again to Jerusalem seeking him. And it came to pass after three days that they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed.

And his mother said unto him, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." And he said unto them "How is it that ye sought me? wist ye not that I must be about my Father's business?" And they understood not the saying which he spake unto them. And he went down with them and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom and in age, and in favor with God and man.

13. John Begins His Ministry. (Luke 3:1-3; Mark 1:6; Matthew 3:7-10; Luke 3:10-18)

Now in the fifteenth year of the reign of Tiberius Cæsar the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins. (Mark 1). And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey. (Matt. 3.) But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father. For I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." (Luke 3). And the people asked him saying "What shall we do then?" And he answereth and saith unto them "He that hath two coats let him impart to him that hath none, and he that hath meat, let him do likewise." Then came also publicans to be baptized, and said unto him, "Master, what shall we do?" And he said unto them, "Exact no more than that which is appointed you." And the soldiers likewise demanded of him saying, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely, and be content with your wages." And as the

people were in expectation, and all men mused in their hearts of John whether he were the Christ or not, John answered saying, unto them all, "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire. His fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner, but the chaff he will burn with fire unquenchable." And many other things in his exhortation preached he unto the people.

14. Baptism and Temptations of Jesus. (Matthew 3:14 to 4:11)

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him saying, "I have need to be baptized of thee; and comest thou to me?" And Jesus answering said unto him "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Then he suffered him. And Jesus when he was baptized went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven saying, "This is my beloved Son in whom I am well pleased." Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights he was afterward an hungered. And when the tempter came to him he said "If thou be the Son of God command that these stones be made bread." But he answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said unto him, "It is written again, Thou shalt not tempt the Lord thy God." Again the devil taketh him up into an exceeding high mountain, and sheweth him all the

kingdoms of the world and the glory of them, and saith unto him, "All these things will I give thee if thou wilt fall down and worship me." Then Jesus saith unto him, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil leaveth him, and behold angels came and ministered unto him.

15: The Testimony of John Concerning Jesus. (John 1:19-34)

And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him "Who art thou?" And he confessed and denied not, but confessed, "I am not the Christ." And they asked him, "What then? Art thou Elias?" And he saith "I am not." "Art thou that prophet?" And he answered "No." Then said they unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." And they which were sent were of the Pharisees. And they asked him and said unto him, "Why baptizest thou then? if thou be not that Christ, nor Elias, neither that prophet." John answered them saying, "I baptize with water, but there standeth one among you, whom ye know not. He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." These things were done in Bethabara beyond Jordan where John was baptizing. The next day John seeth Jesus coming unto him and saith "Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me, for he was before me. And I knew him not, but that he should be made manifest to Israel therefore am I come baptizing with water." And John bare record saying "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God."

16. The First Followers of Jesus. (John 1:35-51)

On the next day after John stood and two of his disciples, and looking upon Jesus as he walked, he saith, "Behold the Lamb of God." And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, "What seek ye?" They said unto him, "Master, where dwellest thou?" He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour. One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, "We have found the Messiah," which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him he said, "Thou art Simon the son of Jona: thou shalt be called Cephas," which is, by interpretation, a Stone. The day following Jesus would go forth into Galilee, and findeth Philip and saith unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel and saith unto him, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." And Nathaniel said unto him, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Jesus saw Nathaniel coming to him and saith of him, "Behold an Israelite indeed, in whom is no guile." Nathaniel answered and saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree I saw thee." Nathaniel saith unto him, "Rabbi, thou art the Son of God; thou art the king of Israel." Jesus answered and said unto him, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." And he said unto him, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Chapter II.—(1) Tell the story of the three wise men. (2) Why did Joseph flee into Egypt with the child and his mother? (3) Tell about the slaughter of the babes by Herod. (4) How did Jesus come to be called a Nazarene? (5) Tell the story of Jesus at twelve years of age. (6) Describe John Baptist and the beginning of his preaching. (7) What did John say concerning the coming of Jesus? (8) Tell about the baptism of Jesus. (9) Describe the three temptations of Jesus by Satan. (10) What testimony did John give concerning Jesus and himself? (11) Tell how Jesus got his first followers.

CHAPTER III

17. The First Miracle of Jesus. (John 2:1-12)

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee; mine hour is not yet come." His mother saith unto the servants, "Whatsoever he saith unto you do it." And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water" and they filled them up to the brim. And he saith unto them, "Draw out now and bear unto the governor of the feast." And they bore it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom and saith unto him, "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory. And his disciples believed on him. After this he went down to Capernaum, he and his mother and his brethren and his disciples. And they continued there not many days.

18. The First Cleansing of the Temple. (John 2:13-25)

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables. And he said

unto them that sold doves, "Take these things hence. Make not my Father's house an house of merchandise." And his disciples remembered that it was written, "The zeal of thine house hath eaten me up." Then answered the Jews and said unto him, "What sign shewest thou unto us, seeing that thou doest these things?" Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But he spake of the temple of his body. When therefore he was risen from the dead his disciples remembered that he had said this unto them. And they believed the scripture and the word which Jesus had said. And at that feast many believed in his name when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man, for he knew what was in man.

19. Jesus and Nicodemus. (John 3:1-21)

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto him, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." Jesus answered, and said unto him, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." Nicodemus saith unto him, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit." Nicodemus answered and said unto him, "How can these things be?" Jesus answered and

said unto him, "Art thou a master of Israel and knowest not these things? Verily, verily, I say unto thee, We speak that we do know and testify that we have seen, and ye receive not our witness. And if I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

20. John Baptist Again Testifies That Jesus Is the Christ. (John 3:22-36)

After these things came Jesus and his disciples into the land of Judea and there he tarried with them and baptized. (Though Jesus baptized not, but his disciples.) And John also was baptizing in Aenon near to Salim, because there was much water there. And they came and were baptized. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John and said unto him, "Rabbi, he that was with thee beyond Jordan to whom thou bearest witness, behold, the same baptizeth, and all come to him." John answered and said, "A man can receive nothing except it be given him from heaven. Ye yourselves bear me

witness that I said I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom. But the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase but I decrease. He that cometh from above is above all. He that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth. And no man received his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath everlasting life. And he that believeth not the Son shall not see life, but the wrath of God abideth on him."

21. Herod Imprisons John, and Jesus Goes to Samaria. (Matthew 4:12; Matthew 6:17-20; John 4:4-12)

Now when Jesus had heard that John was cast into prison, he departed into Galilee. (Mark 6) For Herod himself had sent forth and laid hold upon John and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her. For John had said unto Herod, "It is not lawful for thee to have thy brother's wife." Therefore Herodias had a quarrel against him and would have killed him, but she could not, for Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him he did many things, and heard him gladly. (John 4:4) And Jesus must needs go through Samaria. Then cometh he to a city of Samaria which is called Sychar, near the the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. And it was about the sixth hour. There cometh a woman of Samaria to draw water, and Jesus saith unto her, "Give me to drink." (For his disciples were gone away unto the city to buy meat.) Then saith the woman

of Samaria unto him, "How is it that thou being a Jew askest drink of me which am a woman of Samaria?" For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee give me to drink, thou wouldest have asked of him and he would have given thee living water." The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou that living water? Art thou greater than our father Jacob which gave us the well and drank thereof himself and his children and his cattle?"

22. The Woman of Samaria Believes on Jesus. (John 4:13-26)

Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman saith unto him, "Sir, give me this water that I thirst not, neither come hither to draw." Jesus saith unto her, "Go call thy husband and come hither." The woman answered and said, "I have no husband." Jesus said unto her, "Thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not thy husband. In that saidst thou truly." The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place to worship." Jesus saith unto her, "Woman believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what. We know what we worship, for salvation is of the Jews. But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." The woman saith unto him, "I know that Messiah cometh, which is called Christ. When he is come

he will tell us all things." Jesus saith unto her, "I that speak unto thee am he."

23. The City of Samaria Receives Jesus. (John 4:27-42)

And upon this came his disciples and marvelled that he talked with the woman, yet no man said "What seekest thou?" or "Why talkest thou with her?" then the woman left her waterpot and went her way into the city and saith to the men, "Come see a man which told me all things that ever I did. Is not this the Christ?" Then they went out of the city and came unto him. In the meanwhile his disciples prayed him saying, "Master, eat." But he said unto them "I have meat to eat that ye know not of." Therefore said the disciples one to another, "Hath any man brought him ought to eat?" Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. That both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor. Other men labored and ye are entered into their labors." And many of the Samaritans of that city believed on him for the saying of the woman which testified, "He told me all that ever I did." So when the Samaritans were come unto him they besought him that he would tarry with them. And he abode there two days. And many more believed because of his own word, and said unto the woman, "Now we believe not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

Chapter III.—(1) Describe the first miracle of Jesus. (2) Tell the story of the first cleansing of the temple. (3) What did Jesus say concerning the temple—meaning his body? (4) Tell the story of Nicodemus. (5) What prophecy did Jesus make showing the manner of his death? (6) How much did God love the world? (7) What did John confess of his work and that of Jesus? (8) Why was John cast into prison? (9) Tell about the woman at the well. (10) How was Jesus received in the city of Samaria?

CHAPTER IV

24. Jesus' Second Miracle, that of Healing the Son of the Nobleman. (John 4:43-54)

After two days Jesus departed thence and went into Galilee. Then when he was come into Galilee the Galileans received him, having seen all the things that he did at Jerusalem at the feast, for they also went unto the feast. So Jesus came again into Cana of Galilee where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee he went unto him and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, "Except ye see signs and wonders ye will not believe." The nobleman saith unto him, "Sir, come down ere my child die." Jesus saith unto him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met him and told him, saying "Thy son liveth." Then enquired he of them the hour when he began to amend. And they said unto him "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour in the which Jesus said unto him, "Thy son liveth," And himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judæa into Galilee.

25. His Home Folks at Nazareth Reject Jesus. (Luke 4:16-31)

And he came to Nazareth where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written "The Spirit of the Lord is upon me because he hath ap-

pointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he closed the book, and he gave it to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, "This day is this scripture fulfilled in your ears." And all bare him witness and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?" And he said unto them, "You will surely say unto me this proverb, Physician heal thyself; whatsoever we have heard done in Capernaum do also here in thy country." And he said, "Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed save Naaman the Syrian." And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way. And he came down into Capernaum, a city of Galilee.

26. Jesus Calls Peter and Andrew, James and John. (Luke 5:1-11)

And it came to pass, as he stood by the lake of Gennesaret, that the people pressed upon him to hear the word of God. And he saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now

when he had left speaking, he said unto Simon, "Launch out into the deep, and let down your nets for a draught." And Simon answering said unto him, "Master, we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship that they should come and help them. And they came and filled both ships, so that they began to sink. When Simon Peter saw it he fell down at Jesus' knees saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished and all that were with him at the draught of the fishes which they had taken. And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men." And when they had brought their ships to land, they forsook all and followed him.

27. Jesus in the Synagogue Cast Out an Unclean Spirit. (Mark 1:40, 2:14)

And they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his doctrine, for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit, and he cried out saying, "Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." And Jesus rebuked him saying, "Hold thy peace and come out of him" and when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves saying, "What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him." And immediately his fame spread abroad throughout all the region round about Galilee.

28. Peter's Wife's Mother Healed. (Matthew 8:14-18; Mark 1:35-39)

And when Jesus was come into Peter's house he saw his wife's mother laid and sick of a fever. And he touched her hand and the fever left her, and she arose and ministered unto them. When the even was come they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet saying, "Himself took our infirmities and bare our sicknesses." Now when Jesus saw great multitudes about him he gave commandment to depart unto the other side of the lake. (Mark 1.) And in the morning rising up a great while before day he went out and departed into a solitary place and there prayed. And Simon and they that were with him followed after him. And when they had found him they said unto him, "All men seek for thee." And he said "Let us go into the next towns that I may preach there also. For therefore came I forth." And he preached in their synagogues throughout all Galilee, and cast out devils.

29. Devils Cast Out and Lepers Cleansed. (Matthew 4:24-25; Mark 1:40 — 2:14)

And his fame went throughout all Syria. And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those which had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan. (Mark 1) And there came a leper to him beseeching him and kneeling down to him and saying unto him, "If thou wilt, thou canst make me clean." And Jesus moved with compassion, put forth his hand and touched him, and saith unto him, "I will. Be thou clean." And as soon as he had spoken immediately the leprosy departed from him and he was cleansed. And he straitly charged him and sent him away, and saith unto him, "See thou say nothing to any man, but go thy way,

show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them." But he went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places. And they came to him from every quarter. (Mark 2:14) And he came out again by the seaside, and all the multitude resorted unto him, and he taught them. And as he passed by he saw Levi the son of Alphæus sitting at the seat of custom and said unto him, "Follow me." And he arose and followed him.

30. Jesus Proclaims His Power to Forgive Sins. (Mark 2:1-12)

And again he entered into Capernaum after some days, and it was noised abroad that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door. And he preached the word unto them. And they come unto him bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was, and when they had broken it up they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins be forgiven thee." But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, "Why reason these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." And immediately he arose, took up his bed, and went forth before them all, insomuch that they were all amazed and glorified God, saying "We never saw it on this fashion."

Chapter IV.—(1) What was the second recorded miracle of Jesus? (2) Tell about the first sermon of Jesus. (3) What miracle accompanied the call of Peter and Andrew, James and John, to the discipleship of Jesus? (4) What was the result of the contact of Jesus with the unclean spirit in the synagogue? (5) Whom did Jesus heal of a fever? (6) What prophet had foretold the healings of Jesus? (7) Where did Jesus go next, and why? (8) Describe the healing of the leper. (9) Who was the fifth disciple called? What name do we usually give him? (10) How did Jesus prove that he had power to forgive sins?

CHAPTER V

31. Jesus Healing at Bethesda Angers the Jews. (John 5:1-16)

And after this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep gate a pool which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water. Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, "Wilt thou be whole?" The impotent man answered him, "Sir, I have no man when the water is troubled, to put me into the pool. But while I am coming another step-peth down before me." Jesus saith unto him, "Rise, take up thy bed and walk." And immediately the man was made whole, and took up his bed and walked. And on the same day was the Sabbath. The Jews therefore said unto him that was cured, "It is the Sabbath day. It is not lawful for thee to carry thy bed." He answered them, "He that made me whole the same said unto me, Take up thy bed and walk." Then they asked him, "What man is that which said unto thee, Take up thy bed and walk?" And he that was healed wist not who it was, for Jesus had conveyed himself away, a multitude being in that place. Afterwards Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole. Sin no more lest a worse thing come unto thee." The man departed and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus

and sought to slay him because he had done these things on the Sabbath day.

32. Jesus Proclaims to the Jews, His Own Deity. (John 5:17-30)

Jesus answered them, "My Father worketh hitherto, and I work." Therefore the Jews sought the more to kill him because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do. For what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth. And he will shew him greater works than these that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And he hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. I can of mine own self do nothing. As I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me."

33. The Three Witnesses of Jesus. (John 5:31-47)

"If I bear witness of myself, my witness is not true.

There is another that beareth witness of me, and I know that the witness which he beareth of me is true. Ye sent unto John and he bare witness unto the truth. But I receive not testimony from man. But these things I say that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I have greater witness than that of John. For the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you. For whom he hath sent him ye believe not. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me that ye might have life. I receive not honor from men. But I know you that ye have not the love of God in you. I am come in my Father's name, and ye receive me not. If another shall come in his own name, him ye will receive. How can ye believe which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father. There is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

34. Jesus Again Accused of Violating the Sabbath. (Matthew 12:1-8; Luke 6:1-11)

At that time Jesus went on the Sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, "Behold, thy disciples do that which is not lawful to do upon the Sabbath day." But he said unto them, "Have ye not read what David did when he was an hungered, and they that were with him? How he entered into the house of God and did eat the shew bread, which was not lawful for him to eat, neither for them which were with

him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless? But I say unto you that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." (Luke 6) And it came to pass also on another Sabbath that he entered into the synagogue and taught. And there was a man whose right hand was withered. And the Scribes and Pharisees watched him whether he would heal on the Sabbath day, that they might find an accusation against him. But he knew their thoughts and said unto the man, "Rise up and stand forth in the midst." And he arose and stood forth. Then said Jesus unto them, "I will ask you one thing: Is it lawful on the Sabbath day to do good, or to do evil? To save life or to destroy it?" And looking round upon them all, he said unto the man, "Stretch forth thy hand." And he did so, and his hand was restored whole as the other. And they were filled with madness, and communed one with another what they might do with Jesus.

35. Jesus Completes the Choice of His Apostles. (Luke 6:12-19)

And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his disciples, and of them he chose twelve whom also he named apostles: Simon whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor. And he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, and they that were vexed with unclean spirits, and they were healed. And the whole multitude sought to

touch him, for there went virtue out of him and healed them all.

36. Jesus Preaches the Sermon on the Mount. (Matthew 5:1-19)

And seeing the multitudes he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them saying, "Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake for their's is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward which is in heaven, for so they persecuted the prophets which were before you. Ye are the salt of the earth. But if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill. For verily I say unto you Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

37. The Law in the Light of the Kingdom. (Matthew 5:20-30)

"I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you, that Whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old, Thou shalt not commit adultery, but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.

38. That We May Be the Children of God. (Matthew 5:31-48)

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery. Again ye have heard that it hath been said, by them of old time,

Thou shalt not forswear thyself, but shall perform unto the Lord thy oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay. For whatsoever is more than these cometh of evil. Ye have heard it said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil. But whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

Chapter V. — (1) Whom did Jesus find lying at the pool Bethesda? (2) What question did Jesus ask, and what answer did he receive? (3) What did Jesus do and say to him? (4) What effect had this healing of the man, upon the Jews? (5) How did Jesus proclaim his deity? (6) What did he have to say concerning the judgment and resurrection? (7) What three witnesses did Jesus say testified of him? (8) How did Jesus and his disciples again offend the Jews concerning the Sabbath? (9) Describe the healing of the withered arm on the sabbath. (10) Name those whom Jesus chose as his apostles. (11) Repeat the Beatitudes. (12) Mention three instances in which the law given in the sermon on the mount went farther than the letter of the law as given by Moses.

CHAPTER VI

39. Giving and Praying. (Matthew 6: 1-15)

"Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. For your Father knoweth what things ye have need of before ye ask Him. After this manner, therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

40. Treasures and Masters. (Matthew 6:16-34)

"Moreover, when ye fast be not as the hypocrites of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father which seeth in secret. And thy Father which seeth in secret shall reward thee openly. Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is there will your heart be also. The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness. No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink. Nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not neither do they reap nor gather into barns. Yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take thought for raiment? Consider the lilies of the field how they grow. They toil not neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothed the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek.)

For our heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of the morrow. Sufficient unto the day is the evil thereof."

41. Judging and Doing. (Matthew 7:1-14)

"Judge not that ye be not judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you. Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. What man is there of you, whom if his son ask bread will he give him a stone? Or if he ask a fish will he give him a serpent? If ye then, being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

42. False Prophets and False Professors. (Matt. 7:15-28 — 8:1)

"Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves. Ye shall know

them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me ye workers of iniquity. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand. And the rain descended and the floods came and the winds blew, and beat upon that house, and it fell, and great was the fall of it. "And it came to pass when Jesus had ended these sayings the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes. When he was come down from the mountain great multitudes followed him.

43. Healing the Sick and Raising the Dead. (Luke 7:1-17)

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant who was dear unto him was sick and ready to die. And when he heard of Jesus he sent unto him the elders of the Jews beseeching him that he would come and heal his servant. And when they came to Jesus they besought him instantly, saying, That he was worthy for whom he should do this, for he loveth our nation, and he hath builded us a synagogue. Then Jesus went with them. And when he was

now not far from the house, the centurion sent friends to him saying unto him, "Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. Wherefore, neither thought I myself worthy to come unto thee. But say the word and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it." When Jesus heard these things he marvelled at him, and turned him about, and said unto the people that followed him, "I say unto you, I have not found so great faith, no, not in Israel." And they that were sent, returning to the house, found the servant whole that had been sick. And it came to pass the day after that he went into a city called Nain. And many of his disciples went with him and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. And much people of the city was with her. And when the Lord saw her he had compassion on her and said unto her, "Weep not." And he came and touched the bier. And they that bare him stood still. And he said "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he delivered him to his mother. And there was a great fear on all. And they glorified God, saying, that "A great prophet is risen up among us," and that "God hath visited his people." And this rumor of him went forth throughout all Judea and throughout all the region round about.

44. John Baptist in Prison Sends Question to Jesus. (Matthew 11:2-19)

Now when John had heard in the prison the words of Christ, he sent two of his disciples and said unto him, "Art thou he that should come, or do we look for another?" Jesus answered and said unto them, "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he that shall not be offended in me."

And as they departed Jesus began to say unto the multitudes concerning John, "What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment, Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist. Notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the markets and calling to their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you and ye have not lamented. For John came neither eating nor drinking, and they say He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

45. The Curse of Rejecting Jesus. (Matt. 11:20-30)

Then he began to upbraid the cities wherein most of his mighty works were done, because they repented not: "Woe unto thee, Chorazin. Woe unto thee Bethsaida. For if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell. For if the mighty works which have been done in thee had been done in Sodom it would have remained until

this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

46. Jesus and the Sinning Woman in the Pharisee's House. (Luke 7: 36-50)

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and sat down to meat. And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping: and began to wash his feet with tears and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Master, say on." "There was a certain creditor which had two debtors. The one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?" Simon answered and said, "I suppose that he to whom he forgave most." And he said unto him, "Thou hast rightly judged." And he turned to the woman and said unto Simon, "Seest thou this woman?

I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins which are many are forgiven, for she loves much. But to whom little is forgiven the same loveth little." And he said unto her, "Thy sins are forgiven." And they that sat at meat with him began to say within themselves, "Who is this that forgiveth sins also?" And he said to the woman, "Thy faith hath saved thee. Go in peace."

47. Jesus Casts Out Devils and Preaches the Gospel of the Kingdom.
(Luke 8:1-3; Mark 3:20, 21; Matthew 12:22-30)

And it came to pass afterward that he went throughout every city and village preaching and shewing the glad tidings of the kingdom of God. And the twelve were with him. And a certain woman which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others which ministered unto him of their substance. (Mark 3) And the multitude cometh together again so that he could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him for they said, "He is beside himself." (Matthew 12) Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb spake and saw. And all the people were amazed and said, "Is not this the son of David?" But when the Pharisees heard it they said, "This fellow doth not cast out devils but by Beelzebub the prince of the devils." And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan he is divided against himself. How shall then his kingdom stand? And if I by Beelzebub cast out devils by whom do your children

cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God then the kingdom of God is come unto you. Or else how can one enter into a strong man's house and spoil his goods except he first bind the strong man? and then will he spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad."

48. Blasphemy Against the Holy Ghost. (Matthew 12:31-37)

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world neither in the world to come. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit. O generation of vipers, how can ye being evil speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned.

Chapter VI.—(1) What did Jesus say concerning giving? (2) What did he say about praying? (3) Repeat the prayer Jesus taught his disciples? (4) What did Jesus teach concerning fasting? (5) How are we to trust God for food and raiment? (6) To whom is God's care pledged? (7) Give the lesson of the beam and the mote. (8) Repeat the Golden Rule of our duty to others. (9) What rule did Jesus give whereby men are to be judged? (10) Give the parable of the two houses and the storm. (11) Tell about the healing of the centurion's servant. (12) How did Jesus bring joy to a widow at Nain? (13) What was the question of John Baptist, and what was the answer of Jesus? (14) What did Jesus say of the cities which had seen his miracles and had rejected him? (15) Tell of the woman in the house of Simon the Pharisee. (16) What was the reply of Jesus to the charge that he cast out devils by the power of Satan?

CHAPTER VII

49. **Jesus Promises to Give the Jews a Sign.** (Luke 11:16; 24-28; 29-36)

And others tempting him sought of him a sign from heaven. And when the people were gathered thick together, he began to say, "This is an evil generation; they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in judgment with the men of this generation and condemn them for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineveh shall rise up in judgment with this generation and shall condemn it, for they repented at the preaching of Jonas, and behold, a greater than Jonas is here. No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye; therefore when thine eye is single thy whole body is full of light; but when thy eye is evil thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. (Luke 11:24-28). When an unclean spirit has been cast out of a man, he walketh through dry places seeking rest, and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there. And the last state of that man is worse than the first. And it came to pass as he spake these things, a certain

woman of the company lifted up her voice and said unto him, "Blessed is the womb that bare thee, and the paps which thou hast sucked." But he said, "Yea, rather, blessed are they that hear the word of God and keep it."

50. The Relatives of Jesus. (Matthew 12: 46-50)

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then said one unto him, "Behold, thy mother and thy brethren stand without desiring to speak with thee." But he answered and said unto him that told him, "Who is my mother? and who are my brethren?" And he stretched forth his hand toward his disciples and said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven the same is my brother and sister and mother."

51. Jesus Pronounces Woes Against the Pharisees. (Luke 11: 37-54)

And as he spake a certain Pharisee besought him to dine with him. And he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have, and behold all things are clean unto you. But woe unto you Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone. Woe unto you Pharisees, for ye love the uppermost seats in the synagogue and greetings in the markets. Woe unto you scribes and Pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them are not aware of them." Then answered one of the lawyers and said unto him, "Master, thus saying thou reproachest us also." And he said, "Woe unto ye also ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you, for

ye build the sepulchres of the prophets and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers. For they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zacharias which perished between the altar and the temple. Verily I say unto you, It shall be required of this generation. Woe unto you lawyers, for ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered." And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things, lying in wait for him and seeking to catch something out of his mouth that they might accuse him.

52. The Rich Poor Man. (Luke 12:1-15)

In the meantime when there were gathered together an innumerable number of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, "Beware ye of the leaven of the Pharisees which is hypocrisy. For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell. Yea, I say unto you, Fear him. Are not five sparrows sold for two farthings and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess be-

fore the angels of God. But he that denieth me before men, shall be denied before the angels of God. And when they shall bring you into the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say. For the Holy Ghost shall teach you in the same hour what ye ought to say." And one of the company said unto him, "Master, speak to my brother that he divide the inheritance with me." And he said, unto him, "Man, who made me a judge or a divider over you?" And he said unto them, "Take heed and beware of covetousness. For a man's life consisteth not in the abundance of the things which he possesseth."

53. The Poor Rich Man. (Luke 12: 16-21; 32-39)

And he spake a parable unto them saying, "The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink, and be merry. But God said unto him, Thou fool. This night thy soul shall be required of thee. Then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:32-39). Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. Sell that ye have and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there will your heart be also. Let your loins be girded about and your light burning; and ye yourselves like unto men that wait for their lord when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you that he shall gird himself

and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch and find them so, blessed are those servants. And this know that if the goodman of the house had known what hour the thief would come he would have watched and not suffered his house to be broken through."

54. Jesus Foretells His Return. (Luke 12: 40-59)

"Be ye therefore ready also, for the Son of man cometh at an hour when ye think not." Then Peter said unto him, "Lord, speakest thou this parable unto us, or even to all?" And the Lord said, "Who then is that faithful and wise steward whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken, the lord of that servant will come in a day when he looketh not for him and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers. And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more. I am come to send fire on the earth; and what will I if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against the

daughter in law, and the daughter in law against her mother in law." And he said also unto the people, "When ye see a cloud rise out of the west straightway ye say, There cometh a shower. And so it is. And when ye see the south wind blow, ye say, There will be heat. And it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite."

55. Repentance and Bearing Fruit. (Luke 13:1-9; Mark 4:1-20)

There were present at that season some that told him of the Galilæans whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, "Suppose ye that these Galilæans were sinners above all the Galilæans because they suffered such things? I tell you, Nay. But except ye repent ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you Nay. But except ye repent, ye shall all likewise perish." He spake also this parable: "A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down. Why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit well. And if not, then after that thou shall cut it down." (Mark 4) And he began to teach by the seaside; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea. And the whole multitude was by the sea on the land. And

he taught them many things by parables, and said unto them in his doctrine "Hearken: Behold, there went out a sower to sow. And it came to pass as he sowed some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth. And immediately it sprang up because it had no depth of earth. But when the sun was up it was scorched, and because it had no root it withered away. And some fell among thorns, and the thorns grew up and choked it and it yielded no fruit. And other fell on good ground and did yield fruit that sprang up and increased, and brought forth some thirty and some sixty and some an hundred." And he said unto them "He that hath ears to hear, let him hear." And when he was alone they that were about him with the twelve asked of him the parable. And he said unto them, "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and their sins be forgiven them." And he said unto them, "Know ye not this parable? and how then will ye know all parables? The sower soweth the word. And these are they by the wayside where the word is sown; but when they have heard Satan cometh immediately and taketh away the word that was sown in their hearts: And these are they likewise which are sown on stony ground, who, when they have heard the word immediately receive it with gladness, and have no root in themselves, and so endure but for a time. Afterward, when affliction or persecution ariseth for the word's sake immediately they are offended. And these are they which are sown among thorns such as hear the word, and the cares of this world and the deceitfulness of riches and the lust of other things entering in choke the word, and it becometh unfruitful. And these are they which are sown on good ground, such as hear the word, and receive it and bring forth fruit, some thirty fold, some sixty, and some an hundred.

Chapter VII.—(1) What did Jesus promise the Jews when they asked him for a sign? (2) Whom did Jesus say he would consider as his closest relatives? (3) What did Jesus teach us as to washings? (4) As to tithing? (5) Why did he pronounce woes upon the lawyers? (6) What did he call the "leaven of the Pharisees"? (7) Why is hypocrisy unsafe? (8) Whom did Jesus say he would confess before his Father? (9) Tell the story of the rich man. (10) What attitude did he describe as fitting his followers? (11) What effect did Jesus say the coming of his gospel into a household would sometimes have? (12) What warning did he give in connection with the murder of the Galileans, and the men upon whom the tower of Siloam fell? (13) Give the parable of the Sower, and its interpretation.

CHAPTER VIII

56. Parables of the Kingdom. (Mark 4: 22-25, 26-29; Matthew 13: 24-30, 31-32)

"There is nothing hid that shall not be manifested, neither was anything kept secret but that it should come abroad. If any man have ears to hear let him hear." And he said unto them, "Take heed what ye hear. With what measure ye meet, it shall be measured to you, and unto you that hear shall more be given. For he that hath to him shall be given, and he that hath not, from him shall be taken even that which which he hath." (Matthew 13) Another parable put he forth unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field. But while he slept his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said Nay. Lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn." (Mark 4) And he said, "So is the kingdom of God as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring up and grow, he knoweth not how. For the earth bringeth forth fruit of itself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately he putteth in the sickle, because the harvest is come." (Matthew

13) Another parable put he forth unto them saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

57. Further Parables of the Kingdom. (Matthew 13:33-53)

Another parable spake he unto them. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet saying, "I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world." Then Jesus sent the multitudes away, and went into the house, and his disciples came unto him, and saying, "Declare unto us the parable of the tares of the field." He answered and said unto them, "He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world. And the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear. Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls. Who, when he hath found one pearl of great price went and sold all that he had

and bought it. Again, the kingdom of heaven is like unto a net cast into the sea, and gathered of every kind. Which, when it was full they drew to the shore and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth." Jesus saith unto them, "Have ye understood all these things?" They say unto him, "Yea, Lord." Then said he unto them, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." And it came to pass that when Jesus had finished these parables he departed thence.

58. The Homelessness of Jesus. He Calms the Sea. (Luke 8:22-25)

Now it came to pass on a certain day that he went into a ship with his disciples. And he said unto them, "Let us go over unto the other side of the lake." And it came to pass as they went in the way, a certain man said unto him, "Lord, I will follow thee whithersoever thou goest." And Jesus said unto him, "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." And he said unto another, "Follow me." But he said, "Suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury their dead. But go thou and preach the kingdom of God. And another also said, "Lord, I will follow thee. But let me first go bid them farewell which are at my house." And Jesus said unto him, "No man having put his hand to the plough and looking back is fit for the kingdom of God." And they launched forth. But as they sailed he fell asleep. And there came down a storm of wind on the lake. And they were filled with water, and were in jeopardy. And they came to him and awoke him, saying, "Master, master, we perish." Then he arose and rebuked the wind and the raging of the water, and they ceased, and there was a calm. And he said unto them, "Where is your faith?" And they being afraid

wondered, saying one to another, "What manner of man is this? for he commandeth even the winds and water and they obey him."

59. Jesus Casts Out Demons in Gadara. (Mark 5:1-21)

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs. And no man could bind him, no, not with chains, because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him. And always night and day he was in the mountains and in the tombs crying and cutting himself with stones. But when he saw Jesus afar off he ran and worshipped him, and cried with a loud voice and said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not." For he said unto him, "Come out of the man, thou unclean spirit." And he asked him, "What is thy name?" And he answered saying, "My name is Legion, for we are many." And he besought him much that he would not send them away out of the country. Now there was nigh unto the mountains a great herd of swine feeding. And all the devils besought him saying, "Send us unto the swine, that we may enter into them." And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine, and the herd ran violently down a steep place into the sea. There were about two thousand, and were choked in the sea. And they that fed the swine fled and told it in the city and in the country. And they went out to see what it was that was done. And they come to Jesus and see him that was possessed with the devil, and had the legion, sitting and clothed and in his right mind, and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the

ship he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And he departed and began to publish in Decapolis how great things Jesus had done for him. And all men did marvel. And when Jesus was passed over again by ship unto the other side, much people gathered unto him. And he was nigh unto the sea.

60. The Pharisees Find Fault With Jesus. (Mark 2:14-22)

And it came to pass that as Jesus sat at meat in the house of Levi, many publicans and sinners sat also together with Jesus and his disciples, for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, "How is it that he eateth and drinketh with publicans and sinners?" When Jesus heard it he saith, unto them, "They that are whole have no need of a physician, but they that are sick. I came not to call the righteous but sinners to repentance." And the disciples of John and of the Pharisees used to fast. And they come to him and say unto him, "Why do the disciples of John and of the Pharisees fast, and thy disciples fast not?" And Jesus said unto them, "Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days. No man also seweth a piece of new cloth on an old garment, else the new piece that filled it up taketh away from the old and the rent is made worse. And no man putteth new wine into old bottles, else the new wine doth burst the bottles and the wine is spilled, and the bottles will be marred. But new wine must be put into new bottles."

61. Jesus Heals a Woman and Raises a Child from the Dead. (Mark 5:22-43)

And behold there cometh one of the rulers of the syn-

agogue, Jairus by name. And when he saw him he fell at his feet, and besought him greatly, saying, "My little daughter lieth at the point of death. I pray thee come and lay thy hands on her that she may be healed, and she shall live." And Jesus went with him, and much people followed him and thronged him. And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse. When she had heard of Jesus, came in the press behind, and touched his garment. For she said, "If I may but touch his clothes I shall be whole." And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of the plague. And Jesus immediately knowing in himself that virtue had gone out of him turned him about in the press, and said, "Who touched my clothes?" And his disciples said unto him, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" And he looked around about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, "Daughter, thy faith hath made thee whole. Go in peace, and be whole of thy plague." While he yet spake there came from the ruler of the synagogue's house certain which said, "Thy daughter is dead. Why troublest thou the Master any further?" As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, "Be not afraid, only believe." And he suffered no man to follow him save Peter and James and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult and them that wept and wailed greatly. And when he was come in he saith unto them, "Why make ye this ado and weep? The damsel is not dead, but sleepeth." And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the

damsel by the hand, and said unto her, "Talitha cumi" which is, being interpreted, "Damsel, I say unto thee, arise." And straightway the damsel arose and walked, for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it, and commanded that something should be given her to eat.

62. Two Blind Men and a Dumb Man Healed. (Matthew 9:27-34)

And when Jesus had departed thence, two blind men followed him crying, and saying, "Thou son of David, have mercy on us." And when he was come into the house the blind men came to him, and Jesus saith unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." Then touching their eyes saying, "According to your faith be it unto you." And their eyes were opened. And Jesus straitly charged them saying, "See that no man know it." But they, when they were departed, spread abroad his fame in all that country. As they went out, behold they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake. And the multitudes marvelled saying, "It was never so seen in Israel." But the Pharisees said, "He casteth out devils through the prince of devils."

Chapter VIII.—(1) Give the parable of the wheat and tares. (2) Of how the wheat grows. (3) Of the mustard seed. (4) Of the leaven. (5) Explain the parable of the tares. (6) Give the parable of the hid treasure. (7) Of the pearl of great price. (8) Of the net and fishes. (9) What answer did Jesus make to the man who would follow him? (10) To the disciple who would wait to bury his father? (11) To the one who would go first and make a farewell at home? (12) Describe the stilling of the tempestuous sea. (13) Tell of the casting out of the demons in Gadara. (14) What fault did the Pharisees find with Jesus at Levi's feast? (15) What answer did Jesus make to the Jews' complaint that his disciples did not fast? (16) Tell of the healing of the woman in the crowd. (17) Of the raising of the daughter of Jairus from the dead. (18) Of the healing of the blind and dumb.

CHAPTER IX

63. Jesus Again Rejected in His Own Country. (Mark 6:1-6; Matthew 9:35-38)

And he went out from thence and came into his own country. And his disciples follow him, and when the sabbath day was come he began to teach in the synagogue, and many hearing were astonished, saying, "From whence hath this man these things? and what wisdom is this which wisdom is given unto him that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses and of Juda, and Simon? and are not his sisters here with us?" And they were offended at him. But Jesus said unto them, "A prophet is not without honor but in his own country, and among his own kin, and in his own house." And he could there do no mighty work save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief. (Matthew 9) And Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes he was moved with compassion on them because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

64. The Twelve Apostles Sent Forth. (Matthew 10:1; 5-15)

And when he had called unto him twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, and commanded them saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But

go rather to the lost sheep of the house of Israel. And as ye go preach saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide until ye go thence. And when ye come into an house salute it. And if the house be worthy, let your peace come upon it. But if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city."

65. The Danger and the Protection of the Disciple. (Matthew 10:16-17, 21-25, 37-42; 11:1)

"Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues. And the brother shall deliver up the brother to death, and the father the child. And the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake. But he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another. For verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub how much more shall they call them of his household? And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more

than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. And he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." And it came to pass when Jesus made an end of commanding his twelve disciples he departed thence to teach and to preach in their cities.

66. Herod Confuses Jesus With John Baptist Whom He has Killed.
(Mark 6: 12-29)

And his disciples went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them. And king Herod heard of Jesus for his name was spread abroad, and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth in him. Others said, "It is Elias." And others, said that it is a prophet or as one of the prophets. But when Herod heard thereof he said, "It is John whom I beheaded. He is risen from the dead." For Herod himself had sent forth and laid hold upon John and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her. For John had said unto Herod "It is not lawful for thee to have thy brother's wife." Therefore Herodias had a quarrel against him and would have killed him, but she could not. For Herod feared John, knowing that he was a just man and an holy: and observed him. And when he heard him he did many things and heard him gladly. And when a convenient day was come that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee, and when the daughter of the said Herodias came in

and danced and pleased Herod and them that sat with him, the king said unto the damsel, "Ask of me whatsoever thou wilt and I will give it thee, unto the half of my kingdom?" And she went forth and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist." And she came in straightway with haste unto the king, and asked, saying, "I will that thou give me by and by in a charger the head of John the Baptist." And the king was exceeding sorry, yet for his oath's sake and for their sakes which sat with him, he would not reject her. An immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in the prison. And he brought his head in a charger and gave it to the damsel, and the damsel gave it to her mother. And when his disciples heard of it they came and took up his corpse and laid it in a tomb.

67. Jesus Feeds Five Thousand. (Mark 6:30-31; John 6:1-14)

And the apostles gathered themselves unto Jesus and told him all things both what they had done and what they had taught. And he said unto them, "Come ye yourselves apart into a desert place and rest awhile," for there were many coming and going, and they had no leisure so much as to eat. (John 6). After these things Jesus went over the sea of Galilee which is the sea of Tiberias. And a great multitude followed him because they saw his miracles which he did on them which were diseased. And Jesus went up into a mountain and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes and saw a great company come unto him, he saith unto Philip, "Whence shall we buy bread that these may eat?" And this he said to prove him, for he himself knew what he would do. Philip answered him, "Two hundred pennyworth of bread is not sufficient for them that every one may take a little." One of his disciples, Andrew, Simon Peter's brother, saith unto him. "There is a lad here which hath five barley loaves and two small fishes. But what are they among so many?" And Jesus said, "Make the men sit down." Now there was much

grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples and the disciples to them that were set down. And likewise of the fishes as much as they would. When they were filled he said unto his disciples, "Gather up the fragments that remain, that nothing be lost." Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten. Then those men when they had seen the miracle that Jesus did said, "This is of a truth that prophet that should come into the world."

68. Peter Walks on the Sea. (Matthew 14:22-36)

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray. And when the evening was come he was there alone. But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. And in the fourth watch of the night Jesus went unto them walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, "It is a spirit," and they cried out for fear. But straightway Jesus spake unto them, saying, "Be of good cheer. It is I. Be not afraid." And Peter answered him and said, "Lord, if it be thou, bid me come unto thee on the water." And he said, "Come." And when Peter was come down out of the ship he walked on the water to go to Jesus. But when he saw the wind boisterous he was afraid, and beginning to sink he cried, saying, "Lord, save me." And immediately Jesus stretched forth his hand and caught him and said unto him, "O thou of little faith, wherefore didst thou doubt?" And when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped him saying, "Of a truth thou art the Son of God." And when they were gone over they came into the land of Gennesaret. And when

the men of that place had knowledge of him they sent out into all that country round about, and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment. And as many as touched were made perfectly whole.

69. Jesus Proclaims Himself the Bread of Life. (John 6:22-36)

The day following when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone, (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread after that the Lord had given thanks). When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, "Rabbi, when camest thou hither?" Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give you. For him hath God the Father sealed." Then said they unto him, "What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God that ye believe on him whom he hath sent." They said therefore unto him, "What sign showest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert. As it is written, He gave them bread from heaven to eat." Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world." Then said they unto him, "Lord, evermore give us this bread." And Jesus said unto them, "I am the bread of life. He that cometh to me

shall never hunger. And he that believeth on me shall never thirst. But I said unto you that ye also have seen me and believe not."

70. Jesus Promises Eternal Life. (John 6:37-58)

"All that the Father giveth me shall come to me. And him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." The Jews then murmured at him because he said, "I am the bread which came down from heaven." And they said, "Is not this Jesus the son of Joseph, whose father and mother we know? How is it that he saith, I came down from heaven?" Jesus therefore answered and said unto them, "Murmur not among yourselves. No man can come to me except the Father which hath sent me draw him. And I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven. If any man eat of this bread he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world." The Jews therefore strove among themselves, saying, "How can this man give us his flesh to eat?" Then Jesus said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat

indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth of this bread shall live forever."

71. Many of the Disciples Are Offended at the Hard Sayings of Jesus.
(John 6:59-71; 7:1)

These things he said in the synagogue as he taught in Capernaum. Many therefore of his disciples, when they had heard this said, "This is a hard saying. Who can hear it?" When Jesus knew in himself that his disciples murmured at it, he said unto them, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing. The words I speak unto you they are spirit, and they are life. But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, "Therefore said I unto you that no man can come unto me except it were given him of my Father." From that time many of his disciples went back and walked no more with him. Then Jesus said unto the twelve, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God." Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?" He spake of Judas Iscariot the son of Simon, for he it was that should betray him, being one of the twelve. (John 7:1). After these things Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him.

Chapter IX.—(1) Why could not Jesus do mighty works in his own country? (2) What commission did he give the twelve? (3) To whom did he send them? (4) What instructions did he give them? (5) What dangers did he say awaited them? (6) What promises were

theirs? (7) What did Herod think concerning Jesus? (8) Tell of the death of John Baptist. (9) Give the story of the feeding of the five thousand. (10) Tell about Jesus and Peter walking on the sea. (11) What did Jesus say about the Bread of Life? (12) What effect had this teaching upon the Jews? (13) Upon his own disciples? (14) What did Peter say for the twelve?

CHAPTER X

72. **Jesus Exposes the Hypocrisy of the Pharisees.** (Mark 7: 1-23)

Then came together unto him the Pharisees and certain of the scribes which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees and all the Jews except they wash their hands oft eat not, holding the tradition of the elders. And when they come from the market except they wash they eat not. And many other things there be which they have received to hold, as the washing of cups and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" He answered and said unto them, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men." For laying aside the commandment of God ye hold the tradition of men as the washing of pots and cups, and many other such like things ye do." And he said unto them, "Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said, "Honor thy father and thy mother, and Whoso curseth father or mother let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother, making the word of God of none effect through your traditions which ye have delivered. And many such like things do ye." And when he had called all the people unto him he said unto them, "Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him. But the things which come out of

him those are they that defile the man. If any man have ears to hear, let him hear." And when he was entered into the house from the people his disciples asked him concerning the parable. And he said unto them, "Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man it can not defile him; because it entereth not into his heart but into his belly and goeth out into the draught, purging all meats?" And he said, "That which cometh out of the man, that defileth the man. For from within out of the heart of men proceed evil thought, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man."

73. Jesus and the Syrophenician Woman. (Matthew 15:21-28)

Then Jesus went thence and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts and cried unto him saying, "Have mercy on me, O Lord, thou son of David. My daughter is grievously vexed of a devil." But he answered her not a word. And his disciples came and besought him saying, "Send her away, for she crieth after us." But he answered and said, "I am not sent but unto the lost sheep of the house of Israel." Then came she and worshipped him, saying, "Lord, help me." But he answered and said, "It is not meet to take the children's bread and cast it to dogs." And she said, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then Jesus answered and said, "O woman great is thy faith. Be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

74. A Dumb Man Healed. (Mark 7:31-37)

And again departing from the coasts of Tyre and Sidon he came unto the sea of Galilee through the midst of the coasts of Decapolis. And they bring unto him one that was deaf and had an impediment in his speech. And they beseech him to put his hand upon him. And he took him aside from the multitude and put his fingers into his ears, and he spit and

touched his tongue. And looking up to heaven he sighed, and said unto him, "Ephphatha," that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man. But the more he charged them so much the more a great deal they published it. And were beyond measure astonished, saying, "He hath done all things well. He maketh both the deaf to hear and the dumb to speak."

75. Feeding of the Four Thousand. (Mark 8:1-21)

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him and saith unto them, "I have compassion on the multitude because they have now been with me three days, and have nothing to eat. And if I send them away fasting to their own houses they will faint by the way." For divers of them came from afar. And his disciples answered him, "From whence can a man satisfy these men with bread here in the wilderness?" And he asked them "How many loaves have ye?" And they said "Seven." And he commanded the people to sit down on the ground. And he took the seven loaves and gave thanks, and brake and gave to his disciples to set before them. And they did set them before the people. And they had a few small fishes. And he blessed and commanded to set them also before them. So they did eat and were filled. And they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away. And he left them and entering into a ship again departed to the other side. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them saying, "Take heed, beware of the leaven of the Pharisees and of the leaven of Herod." And they reasoned among themselves, "It is because we have no bread." And when Jesus knew it, he saith unto them, "Why reason ye because ye have no bread? Perceive ye not, neither understand? Have ye your heart yet hardened? Having eyes see ye not? and having ears hear ye not? and do ye not remember? When

I brake the five loaves among five thousand how many baskets full of fragments took ye up?" And they said, "Seven." And he said unto them "How is it that ye do not understand?"

76. A Blind Man Healed. Peter's Confession of the Christ. (Mark 8:22-26; Matthew 16:13-20)

And he cometh to Bethsaida. And they bring a blind man unto him and besought him to touch him. And he took the blind man by the hand and led him out of the town. And when he had spit on his eyes, and put his hands upon him he asked him if he saw ought. And he looked up and said, "I see men as trees walking." After that he put his hands again upon his eyes and made him look up. And he was restored and saw everything clearly. And he sent him away to his house saying, "Neither go into the town, nor tell it to any in the town." (Matthew 16) When Jesus came into the coasts of Cæsarea Philippi he asked his disciples saying, "Whom do men say that I the Son of man am?" And they said, "Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets." He saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou Simon, Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church. And the gates of hell shall not prevail against it. And I will give unto thee the keys of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven. And whatsoever thou shalt loose on earth shall be loosed in heaven." Then charged he his disciples that they should tell no man that he was Jesus the Christ.

77. Jesus Begins to Prepare His Disciples for His Death. (Mark 8:31-38; 9:1)

And he began to teach them that the Son of man must suffer many things and be rejected of the elders and of the chief priests and scribes, and be killed, and after three days

rise again. And he spake that saying openly. And Peter took him and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, "Get thee behind me, Satan, for thou savorest not the things of God, but the things that be of men." And when he had called the people unto him with his disciples also, he said unto them, "Whosoever will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it. But whosoever shall lose his life for my sake and the gospel's the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." And he said unto them, "Verily I say unto you that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power."

78. The Transfiguration of Jesus. (Luke 9:28-36)

And it came to pass about an eight days after these sayings he took Peter and John and James and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered and his raiment was white and glistening. And behold there talked with him two men which were Moses and Elias, who appeared in glory and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep. And when they were awake they saw his glory and the two men that stood with him. And it came to pass as they departed from him, Peter said unto Jesus, "Master, it is good for us to be here, and let us make three tabernacles, one for thee and one for Moses and one for Elias." Not knowing what he said. While he thus spake there came a cloud and overshadowed them, and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, "This is my beloved Son.

Hear him." And when the voice was past Jesus was found alone. And they kept it close and told no man in those days any of those things which they had seen.

79. Healing of a Demon-possessed Lad. (Mark 9: 14-29)

And having come to the disciples he saw a great multitude about them, and the scribes questioning with them. And straightway all the people when they beheld him they were greatly amazed, and running to him saluted him. And he asked the scribes "What question ye with them?" And one of the multitude answered and said, "Master, I have brought unto thee my son which hath a dumb spirit. And wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away. And I spake to thy disciples that they should cast him out, and they could not." And he answered him and said, "O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me." And they brought him unto him. And when he saw him straightway the spirit tare him, and he fell on the ground and wallowed foaming. And he asked his father, "How long is it since this came unto him?" And he said, "Of a child. And ofttime's it hath cast him into the fire, and into the waters to destroy him. But if thou canst do anything have compassion on us and help us." Jesus said unto him, "If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out, and said with tears, "Lord, I believe. Help thou mine unbelief." When Jesus saw that the people came running together he rebuked the foul spirit saying unto him, "Thou dumb and deaf spirit I charge thee come out of him and enter no more into him." And the spirit cried and rent him sore and came out of him. And he was as one dead, insomuch that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he was come into the house his disciples asked him privately, "Why could not we cast him out?" And he said unto them, "This kind can come forth by nothing but by fasting and prayer."

80. Jesus Tells Again of His Death and Resurrection. Tribute Money Found. (Mark 9:30-32; Matthew 17:24-27)

And they departed thence and passed through Galilee. And he would not that any man should know it. For he taught his disciples and said unto them, "The Son of man is delivered into the hands of men, and they shall kill him. And after that he is killed he shall rise the third day." But they understood not that saying, and were afraid to ask him. (Matthew 17) And when they came to Capernaum they that received tribute money came to Peter and said, "Doth your master pay tribute?" He saith "Yes." And when he was coming into the house Jesus prevented him saying, "What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" Peter saith unto him, "Of strangers." Jesus saith unto him, "Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up. And when thou hast opened his mouth thou shalt find a piece of money. That take and give it unto them for me and thee."

Chapter X. — (1) What fault did the Pharisees find with Jesus and his disciples? (2) What did Jesus say in response? (3) What did Jesus teach brought moral defilement to men? (4) What is the seat and source of evil? (5) Give the story of the Syrophenician woman. (6) Tell about the healing of the dumb man. (7) Relate the feeding of the four thousand. (8) What did Jesus say of the leaven of the Pharisees? (9) Tell of the healing of the blind man at Bethesda. (10) Tell of Peter's confession of Christ. (11) What directions did Jesus give for those who would be his disciples? (12) Tell of the transfiguration of Jesus? (13) Give the story of the demoniac lad. (14) How did Peter find the money for taxes? (15) How did Jesus pay the tribute money?

CHAPTER XI

81. **Jesus Teaches Humility and Righteousness.** (Mark 9:33-50)

And being in the house he asked them, "What was it that ye disputed among yourselves by the way?" But they held their peace, for by the way they had disputed among themselves who should be the greatest. And he sat down and called the twelve and saith unto them "If any man desire to be first, the same shall be last of all and servant of all." And he took a child and set him in the midst of them. And when he had taken him in his arms he said unto them, "Whosoever shall receive one of such children in my name receiveth me. And whosoever shall receive me receiveth not me but him that sent me." And John answered him saying, "Master, we saw one casting out devils in thy name, and he followed not us. And we forbade him because he followeth not us." But Jesus said, "Forbid him not. For there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea. And if thy hand offend thee cut it off. It is better for thee to enter into life maimed than having two hands to go into hell into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off. It is better for thee to enter halt into life than having two feet to be cast into hell into the fire that never shall be quenched where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes

to be cast into hell fire, where their worm dieth not and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost its saltiness wherewith will ye season it? Have salt in yourselves, and have peace one with another."

82. Recovery of the Erring. (Matthew 18:10-20)

"Take heed that ye despise not one of these little ones. For I say unto you that in heaven their angels do always behold the face of my Father that is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray? And if so he that he find it, verily I say unto you he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he will hear thee, thou hast gained thy brother. But if he will not hear thee then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, "Whatsoever ye shall bind on earth shall be bound in heaven. And whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name there am I in the midst of them.

83. The Duty of Forgiveness. (Matthew 18:21-35)

Then came Peter unto him and said, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" Jesus saith unto him, "I say not unto thee until seven times, but until seventy times seven. Therefore is the king-

dom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay his lord commanded him to be sold, and his wife and his children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him and forgave him the debt. But the same servant went out and found one of his fellow servants which owed him an hundred pence. And he laid his hands on him and took him by the throat saying, Pay me that thou owest. And his fellow servant fell down at his feet and besought him saying, Have patience with me and I will pay thee all. And he would not and went and cast him into prison till he should pay the debt. So when his fellow servants saw what was done they were very sorry and came and told their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me. Shouldest thou not also have had compassion on thy fellow servant even as I had pity on thee? And his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses."

84. The Seventy Sent Out. (Luke 10:1-16)

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore he said unto them, "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest. Go your ways. Behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes and salute no man by the way. And into whatsoever house ye enter first say Peace be to this

house. And if the son of peace be there, your peace shall rest upon it. If not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give. For the laborer is worthy of his hire. Go not from house to house. And whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them The kingdom of God is come nigh unto you. But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same and say, Even the dust of your city which cleaveth on us we do wipe off against you. Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you that it shall be more tolerable in that day for Sodom than for that city. He that heareth you heareth me. And he that despiseth you despiseth me. And he that despiseth me despiseth him that sent me.

85. His Brothers Believe Not In Jesus. The Samaritans Refuse Him Shelter. (John 7:2-10; Luke 9:52-56)

Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, "Depart hence and go into Judea, that thy disciples may also see the works that thou doest. For there is no man that doeth any thing in secret and he himself seeketh to be known openly. If thou do these things show thyself to the world." For neither did his brethren believe in him. Then said Jesus unto them, "My time is not yet come. But your time is alway ready. The world can not hate you, but me it hateth because I testify of it that the works thereof are evil. Go ye up unto this feast. I go not up yet unto this feast, for my time is not yet full come." When he had said these words unto them he abode still in Galilee. But when his brethren were gone up then he went also up unto the feast, not openly but as it were in secret. (Luke 9) And he sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go up to Jerusalem. And when his disciples, James

and John saw this, they said, "Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did?" But he turned and rebuked them and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them." And they went to another village.

86. Ten Lepers Cleansed. (Luke 17: 12-19)

And as he entered into a certain village there met him ten men that were lepers, which stood far off. And they lifted up their voices and said, "Jesus, Master, have mercy on us." And when he saw them he said unto them, "Go shew yourselves unto the priests." And it came to pass that as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. And he was a Samaritan. And Jesus answering said, "Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God save this stranger." And he said unto him, "Arise, go thy way. Thy faith hath made thee whole."

87. The People Would Believe, but the Leaders Accuse Jesus. (John 7: 12-24)

Then the Jews sought him at the feast, and said, "Where is he?" And there was much murmuring among the people concerning him. For some said, "He is a good man." Others said "Nay, but he deceiveth the people." Howbeit no man spake openly of him for fear of the Jews. Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, "How knoweth this man letters, having never learned?" Jesus answered them and said, "My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory. But he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you

keepeth the law? Why go ye about to kill me?" The people answered and said, "Thou hast a devil. Who goeth about to kill thee?" Jesus answered and said unto them, "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) and ye on the sabbath day circumcise a man. If a man on the Sabbath day receive circumcision that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment."

88. The Rulers Seek to Arrest Jesus. (John 7:25-36)

Then said some of them of Jerusalem "Is not this he whom they seek to kill? But lo, he speaketh boldly and they say nothing unto him. Do the rulers know indeed that he is the very Christ? Howbeit we know this man whence he is. But when Christ cometh no man knoweth whence he is." Then cried Jesus in the temple as he taught saying, "Ye both know me, and ye know whence I am. And I am not come of myself, but he that sent me is true, whom ye know not. But I know him for I am from him, and he hath sent me." Then they sought to take him, but no man laid hands on him, because his hour was not yet come. And many of the people believed on him and said, "When Christ cometh will he do more miracles than these which this man hath done?" The Pharisees heard that the people murmured such things concerning him, and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me. And where I am thither ye can not come." Then said the Jews among themselves, "Whither will he go that we shall not find him? Will he go unto the dispersed among the Gentiles and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me and shall not find me, and where I am thither ye can not come?"

89. Jesus the Water of Life. (John 7:37-52)

In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst let him come to me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." But this spake he of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified. Many of the people therefore when they heard this saying said, "Of a truth this is the Prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" So there was a division among the people because of him. And some of them would have taken him, but no man laid hands on him. Then came the officers to the chief priests and Pharisees, and they said unto them, "Why have ye not brought him?" The officers answered, "Never man spake like this man." Then answered them the Pharisees, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people not knowing the law are cursed." Nicodemus saith unto them (he that came to Jesus by night, being one of them) "Doth our law judge any man before it hear him and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search and look. For out of Galilee ariseth no prophet."

Chapter XI.—(1) What were the disciples disputing about in the way? (2) How did Jesus say one might become great? (3) Give the parable of the one lost sheep? (4) What rule did Jesus give for healing a quarrel? (5) What promise did he make to two who should agree? (6) What did he say as to forgiveness? (7) With what parable did he illustrate forgiveness? (8) Tell about the sending out of the seventy. (9) Why did James and John wish to destroy the Samaritans? (10) Tell the story of the ten lepers. (11) What various opinions were expressed of Jesus at the feast? (12) Why did the rulers seek to arrest him? (13) What did Jesus say about the Water of Life? (14) What promise did he make to those who believe on him? (15) What excuse did the officers make for not taking Jesus?

CHAPTER XII

90. **Jesus the Light of the World.** (John 8:12-24)

Then spake Jesus again unto them saying, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." The Pharisees therefore said unto him, "Thou bearest record of thyself. Thy record is not true." Jesus answered and said unto them, "Though I bear record of myself yet my record is true. For I know whence I came and whither I go. But ye can not tell whence I come and whither I go. Ye judge after the flesh. I judge no man. And yet if I judge, my judgment is true. For I am not alone, but I and the Father that sent me. It is also written in your law that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Then said they unto him, "Where is thy Father?" Jesus answered, "Ye neither know me nor my Father. If ye had known me ye should have known my Father also." These words spake Jesus in the treasury as he taught in the temple, and no man laid hands on him, for his hour was not yet come. Then said Jesus again unto them, "I go my way, and ye shall seek me, and shall die in your sins. Whither I go ye can not come." Then said the Jews, "Will he kill himself" because he saith "Whither I go ye can not come." And he said unto them, "Ye are from beneath. I am from above. Ye are of this world, I am not of this world. I said therefore unto you that ye should die in your sins. For if ye believe not that I am he, ye shall die in your sins.

91. **Jesus Again Professes His Oneness With the Father.** (John 8:25-43)

Then said they unto him, "Who art thou?" And Jesus saith unto them, "Even the same that I said unto you from the beginning. I have many things to say and to judge of

you. But he that sent me is true. And I speak to the world those things which I have heard of him." They understood not that he spake to them of the Father. Then said Jesus unto them "When ye have lifted up the Son of man then shall ye know that I am he, and that I do nothing of myself. But as my Father hath taught me, I speak these things. And he that sent me is with me. The Father hath not left me alone, for I do always those things that please him." As he spake these words many believed on him. Then said Jesus to those Jews which believed on him, "If ye continue in my word then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." They answered him, "We be Abraham's seed, and were never in bondage to any man. How sayest thou, Ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth forever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed, but ye seek to kill me because my word hath no place in you. I speak that which I have seen with my Father. And ye do that which ye have seen with your father." They answered and said unto him, "Abraham is our father." Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God. This did not Abraham. Ye do the deeds of your father." Then said they to him, "We be not born of fornication. We have one Father even God." Jesus said unto them, "If God were your father ye would love me, for I proceeded forth and came from God. Neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye can not hear my word."

92. Jesus Exposes the Evil Heart of the Jews. (John 8:44-59)

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When

he speaketh a lie, he speaketh of his own. For he is a liar and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth why do ye not believe me? He that is of God heareth God's words. Ye therefore hear them not because ye are not of God." Then answered the Jews and said unto him, "Say ye not well that thou art a Samaritan, and hast a devil?" Jesus answered, "I have not a devil, but I honor my Father and ye do dishonor me. And I seek not mine own glory. There is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying he shall never see death." Then said the Jews unto him, "Now we know that thou hast a devil. Abraham is dead, and the prophets. And thou sayest, If a man keep my saying he shall never taste of death. Art thou greater than our father Abraham which is dead? and the prophets are dead? Whom makest thou thyself?" Jesus answered, "If I honor myself my honor is nothing. It is my Father that honoreth me, of whom ye say that he is your God. Yet ye have not known him. But I know him, and if I should say I know him not, I shall be a liar like unto you. But I know him and keep his saying. Your father Abraham rejoiced to see my day. And he saw it and was glad." Then said the Jews unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was I am." Then took they up stones to cast at him. But Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.

93. The Good Samaritan. .(Luke 10:25-42)

And behold, a certain lawyer stood up and tempted him saying, "Master, what shall I do to inherit eternal life?" He said unto him, "What is written in the law? How readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." And he said unto him, "Thou hast answered right. This do,

and thou shalt live." But he, willing to justify himself, said unto Jesus, "And who is my neighbor?" And Jesus answering said, "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way. And when he saw him he passed by on the other side. And likewise a Levite when he was at the place came and looked on him and passed by on the other side. But a certain Samaritan as he journeyed came where he was, and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more when I come again I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go and do thou likewise." Now it came to pass as they went, that he entered into a certain village, and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet and heard his word. But Martha was cumbered about much serving, and came to him and said, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

94. The Law of Seeking and Finding. (Luke 11:5-13)

And he said unto the disciples, "Which of you shall have a friend, and shall go unto him at midnight and say unto him, Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say, Trouble me not. The

door is now shut, and my children are with me in bed. I can not rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father will he give him a stone? Or if he ask a fish will he give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

95. Return of the Seventy. (Luke 10:17-24)

And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through thy name." And he said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy. And nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather because your names are written in heaven." In that hour Jesus rejoiced in spirit and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father, and no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him." And he turned him unto his disciples and said privately, "Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see and have not seen them, and to hear those things which ye hear, and have not heard them."

96. Healing of a Man Born Blind. (John 9:1-23)

And as Jesus passed by he saw a man which was blind from his birth. And his disciples asked him saying, "Master, who did sin, this man or his parents that he was born blind?" Jesus answered, "Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me while it is day. The night cometh when no man can work. As long as I am in the world, I am the light of the world." When he had thus spoken he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, "Go wash in the pool of Siloam" which is by interpretation, Sent. He went his way therefore, and washed, and came seeing. The neighbors, therefore, and they which before had seen him that he was blind, said, "Is not this he that sat and begged?" Some said, "This is he." Others said, "He is like him. "But he said, "I am he." Therefore they said unto him, "How were thine eyes opened?" He answered and said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash. And I went and washed, and I received sight." Then they said unto him, "Where is he?" He said, "I know not." They brought to the Pharisees him that was aforetime blind. And it was the sabbath day when Jesus made the clay and opened his eyes. Then again the Pharisees asked him how he had received his sight. He said unto them, "He put clay upon mine eyes, and I washed, and do see." Therefore said some of the Pharisees, "This man is not of God because he keepeth not the sabbath day." Others said, "How can a man that is a sinner do such miracles? And there was a division among them. They say to the blind man again, "What sayest thou of him that he hath opened thine eyes?" He said, "He is a prophet." But the Jews did not believe concerning him that he had been blind and had received his sight, until they called the parents of him that had received his sight. And they asked them saying, "Is this your son,

who ye say was born blind? How then doth he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind. But by what means he now seeth, we know not. Or who hath opened his eyes, we know not. He is of age, ask him. He shall speak for himself." These words spake his parents because they feared the Jews for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore his parents said, "He is of age. Ask him."

97. Jesus Confesses Himself the Christ the Son of God. (John 9:24-41)

Then again called they the man that was blind, and said unto him, "Give God the praise. We know that this man is a sinner." He answered and said, "Whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see." Then said they to him again, "What did he to thee? How opened he thine eyes?" He answered them, "I have told you already and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples?" Then they reviled him, and said, "Thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses. As for this fellow, we know not from whence he is." The man answered and said, "Why, herein is a marvellous things that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out. Jesus heard that they had cast him out, and when he had found him he said unto him, "Dost thou believe on the Son of God?" He answered and said, "Who is he Lord, that I might believe on him?" And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." And he said, "Lord, I believe." And he worshipped him. And Jesus said "For judgment I am

come into the world that they which see not might see, and that they which see might be made blind." And some of the Pharisees which were with him heard these words, and said unto him "Are we blind also?" Jesus said unto them, "If ye were blind ye should have no sin, but now ye say, We see, therefore your sin remaineth."

98. Jesus the Good Shepherd. (John 10:1-21)

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice. And he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them, "Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door. By me if any man enter in he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not but for to kill and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. The good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father. And I lay down my life for the sheep. And other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice. And there shall be one fold and one shepherd. Therefore doth my

Father love me, because I lay down my life that I might take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." There was a division therefore again among the Jews for these sayings. And many of them said, "He hath a devil and is mad. Why hear ye him." Others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

Chapter XII.—(1) What did Jesus say of those who would follow him? (2) Where did he say that he came from? (3) What did he say of those who are of this world? (4) In what words did Jesus foretell the manner of his death? (5) Where did he get his words of wisdom? (6) How did Jesus convict the Jews of not being free? (7) What would have been the attitude of the Jews toward Jesus had they been the spiritual children of Abraham? (8) Whose spiritual children did Jesus say they were? (9) Were the Jews able to convict Jesus of sin? (10) Why would not the Jews hear the words of Jesus? (11) What did they declare of him? (12) What did Jesus say concerning Abraham and himself? (13) What question did a lawyer ask? (14) What was the answer of Jesus? (15) Tell the parable of the Good Samaritan. (16) Tell of Mary and Martha. (17) Tell about the neighbor seeking bread. (18) What did Jesus say of real seeking and asking and knocking? (19) What report did the seventy give? (20) What did Jesus tell them to rejoice over? (21) Tell about the healing of the man born blind. (22) What was the effect of that miracle upon the Jews? upon the man? (23) Give the teaching of Jesus concerning the sheepfold, the door, the shepherd.

CHAPTER XIII

99. The Jews Would Stone Jesus Because He Said He Was the Son of God. (John 10:22-42)

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him and said unto him, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Jesus answered them, "I told you and ye believed not. The works that I do in my Father's name, they bear witness of me. But ye believe not because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one." Then the Jews took up stones again to stone him. Jesus answered them, "Many good works have I showed you from my Father. For which of those works do ye stone me?" The Jews answered him saying, "For a good work we stone thee not, but for blasphemy. And because that thou, being a man, makest thyself God." Jesus answered them, "Is it not written in your law, Ye are gods? If he called them gods unto whom the word of God came, and the scripture can not be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God? If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him." Therefore they sought again to take him, but he escaped out of their hand, and went away again, beyond Jordan into the place where John at first baptized, and there he abode. And many

resorted unto him and said, "John did no miracle, but all things that John spake of this man were true." And many believed on him there.

100. Lazarus Is Taken Sick. (John 11:1-16)

Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto him saying, "Lord, behold he whom thou lovest is sick." When Jesus heard that he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Now Jesus loved Martha and her sister and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that he saith to his disciples, "Let us go into Judæa again." His disciples say unto him, "Master, the Jews of late sought to stone thee. And goest thou thither again?" Jesus answered, "Are there not twelve hours in the day? If any man walk in the day he stumbleth not because he seeth the light of this world. But if a man walk in the night he stumbleth because there is no light in him." These things said he, and after that he said unto them, "Our friend Lazarus sleepeth. But I go that I may awake him out of sleep." Then said his disciples, "Lord, if he sleep he shall do well." Howbeit, Jesus spake of his death, but they thought he had spoken of taking rest in sleep. Then said Jesus unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there to the intent ye may believe. Nevertheless, let us go unto him." Then said Thomas, which is called Didymus, "Let us also go that we may die with him."

101. Jesus Comes to Bethany. (John 11:17-32)

Then when Jesus came he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem about fifteen furlongs off. And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha as soon as she heard that Jesus was coming,

went and met him. But Mary sat still in the house. Then said Martha unto Jesus: "Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Jesus saith unto her, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" She saith unto him, "Yea, Lord, I believe that thou art the Christ, the Son of God which should come into the world." And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master is come and calleth for thee." As soon as she heard that she arose quickly and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her saying, "She goeth unto the grave to weep there." Then when Mary was come where Jesus was and saw him, she fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died."

102. Lazarus Is Raised From the Dead. (John 11: 33-46)

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled. And he said, "Where have ye laid him?" They said unto him, "Lord, come and see." Jesus wept. Then said the Jews, "Behold how he loved him." And some of them said, "Could not this man who opened the eyes of the blind, have caused that even this man should not have died?" Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone." Martha the sister of him that was dead saith unto him, "Lord by this time he stinketh, for he hath been dead four days." Jesus saith unto her, "Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory

of God?" Then took they away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always. But because of the people which stand by I said it, that they may believe that thou hast sent me." And when he thus had spoken he cried with a loud voice, "Lazarus, come forth." And he that was dead came forth bound hand and foot with graveclothes, and his face was bound with a napkin. Jesus saith unto them, "Loose him and let him go." Then many of the Jews which came with Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done.

103. Caiaphas the High Priest Argues for the Death of Jesus. (John 11:47-54; Mark 10:1)

Then gathered the chief priests a council and said, "What do we? For this man doeth many miracles. If we let him alone all men will believe on him, and the Romans shall come and take away both our place and nation." And one of them named Caiaphas, being the high priest the same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews, but went thence into a country near the wilderness into a city called Ephraim, and there continued with his disciples. (Mark 10) And he arose up from thence and cometh into the coasts of Judæa by the farther side of Jordan. And the people resort unto him again, and, as he was wont, he taught them again.

104. Jesus Heals a Woman on the Sabbath Day. (Luke 13:10-22)

And he was teaching in one of the synagogues on the sab-

bath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her he called her to him, and said unto her, "Woman, thou art loosed from thine infirmity." And he laid hands on her, and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation because that Jesus had healed on the sabbath day, and said unto the people, "There are six days in which men ought to work. In them therefore come and be healed, and not on the sabbath day." The Lord then answered him and said, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham whom Satan hath bound lo these eighteen years be loosed from this bond on the sabbath day?" And when he had said these things all his adversaries were ashamed. And all the people rejoiced for all the glorious things that were done by him. Then said he, "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed which a man took and cast into his garden. And it grew and waxed a great tree. And the fowls of the air lodged in the branches of it." And again he said, "Whereunto shall I like the kingdom of God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened." And he went through the cities and villages teaching and journeying toward Jerusalem.

105. Jesus Teaches Concerning Salvation. (Luke 13: 23-35)

Then said one unto him, "Lord, are there few that be saved?" And he said unto them, "Strive to enter in at the strait gate. For many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house has risen up and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know not whence ye are. Then shall ye begin to say We have eaten and drunk in thy presence and thou hast taught in our streets.

But he shall say, I tell you I know not whence ye are. Depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. And they shall come from the east and the west, and from the north and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last." The same day there came certain of the Pharisees saying unto him, "Get thee out and depart hence, for Herod will kill thee." And he said unto them, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk to-day and tomorrow and the day following. For it can not be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate. And verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

106. Jesus Discusses Sabbath Observance and Place Seeking. (Luke 14: 1-11)

And it came to pass as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees saying, "Is it lawful to heal on the sabbath day?" And they held their peace. And he took him and healed him and let him go. And answered them saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

"When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place. And thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased. And he that humbleth himself shall be exalted.

107. Parable of the Great Supper. (Luke 14: 12-24)

Then said he also to him that bade him, "When thou makest a dinner or supper call not thy friends, nor thy brethren, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed. For they can not recompense thee. For thou shalt be recompensed at the resurrection of the just." And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God." Then said he unto him, "A certain man made a great supper and bade many. And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it. I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them. I pray thee have me excused. And another said, I have married a wife, and therefore I can not come. So that servant came and showed his lord these things. Then the master of the house, being angry said to his servant, Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to

come in that my house may be filled. For I say unto you that none of these men which were bidden shall taste of my supper."

108. Qualifications for Discipleship. (Luke 14:25-35)

And there went great multitudes with him, and he turned and said unto them, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross and come after me can not be my disciple. For which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish. Or what king going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else while the other is a great way off he sendeth an ambassage and desireth conditions of peace. So likewise whosoever he be of you that forsaketh not all that he hath, he can not be my disciple. Salt is good, but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land nor yet for the dung-hill, but men cast it out. He that hath ears to hear, let him hear."

Chapter XIII.—(1) What answer did Jesus make when the Jews asked him if he were the Christ? (2) What did the Jews do when he did answer? (3) Tell the story of Lazarus. (4) What conclusion did Caiaphas come to? (5) Tell of the healing of the woman in the synagogue? (6) How did that affect the ruler of the synagogue? (7) What answer did Jesus make? (8) What did he say to the question if few should be saved? (9) What word did Jesus send to Herod? (10) Repeat the wail of Jesus over Jerusalem. (11) With what illustration did he show the good of healing on the sabbath? (12) How did he teach the folly of place seeking? (13) Give the parable of the great supper. (14) What did Jesus say as to the qualification for discipleship?

CHAPTER XIV

109. Parable of the Lost Sheep, and Lost Piece of Silver. (Luke 15: 3-10)

And he spake this parable unto them, saying, "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and neighbors saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver if she lose one piece doth not light a candle and sweep the house and seek diligently till she find it? And when she hath found it, she calleth her friends and neighbors together saying, Rejoice with me, for I have found the piece which I have lost. Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth."

110. Parable of the Prodigal Son. (Luke 15: 11-32)

And he said "A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that land. And he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he fain would have filled his belly with the husks that the swine did eat. And no man gave unto him. And when he

came unto himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck, and kissed him and the son said unto him, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him. And put a ring on his hand and shoes on his feet. And bring hither the fatted calf and kill it, and let us eat and be merry. For this my son was dead, and is alive again. He was lost, and is found. And they began to be merry. Now his elder son was in the field. And as he came and drew nigh to the house he heard music and dancing. And he called one of the servants and asked him what these things meant. And he said unto him, Thy brother is come, and thy father hath killed the fatted calf because he hath received him safe and sound. And he was angry and would not go in. Therefore came his father out and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment. And yet thou never gavest me a kid that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again, and was lost, and is found."

111. Parable of the Unjust Steward. (Luke 16: 1-15)

And he said also unto his disciples, "There was a certain rich man which had a steward and the same was accused unto him that he had wasted his goods. And he called him and said unto him, How is it that I hear this of thee? Give an ac-

count of thy stewardship. For thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship. I can not dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. And the lord commended the unjust steward because he had done wisely. For the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much. And he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters. For either he will hate the one and love the other, or he will hold to the one and despise the other. Ye can not serve God and mammon." And the Pharisees also, who were covetous, heard all these things, and they derided him. And he said unto them, "Ye are they which justify yourselves before men. But God knoweth your hearts. For that which is highly esteemed among men is abominable in the sight of God."

112. Parable of Dives and Lazarus. (Luke 16: 19-31)

There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which

fell from the rich man's table. Moreover the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue. For I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things. But now he is comforted, and thou art tormented. And besides all this between us and you there is a great gulf fixed, so that they which would pass from here to you can not, neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house. For I have five brethren, that he may testify unto them lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets. Let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead they will repent. And he said unto him, If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."

113. Forgiveness, Faith, Service. (Luke 17:1-10)

Then he said unto his disciples, "It is impossible but that offenses will come. But woe unto him through whom they come. It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves. If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." And the apostles said unto the Lord, "Increase our faith." And the Lord said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be

thou planted in the sea, and it should obey you. But which of you having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken. And afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants. We have done that which was our duty to do."

114. The Coming of the Day of the Lord. (Luke 17:20-37)

And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation. Neither shall they say, Lo here, or lo there. For behold, the kingdom of God is within you." And he said unto his disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say unto you, See here, or See there, go not after them, nor follow them. For as the lightning that lighteneth out of one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in his day. But first he must suffer many things and be rejected of this generation. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day he which shall be upon the housetop and his stuff in the house, let him not come down to take it away. And he that is in the field, let him likewise not turn back. Remember

Lot's wife. Whosoever shall seek to save his life shall lose it. And whosoever shall lose his life shall preserve it. I tell you in that night there shall be two men in one bed, the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken, and the other left." And they answered and said unto him, "Where, Lord?" And he said unto them, "Wheresoever the body is thither will the eagles be gathered together."

115. The Importunate Widow, and the Pharisee and Publican. (Luke 18: 1-14)

And he spake a parable unto them that men ought always to pray, and not to faint. Saying, "There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, Avenge me of mine adversary. And he would not for a while, but afterwards he said within himself, Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." And the Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh shall he find faith on the earth?" And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: "Two men went up into the temple to pray. The one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other. For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

116. Jesus Teaches Concerning Divorce. (Matthew 19:3-12)

And the Pharisees also came unto him tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" And he answered and said unto them, "Have ye not read that he that made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. "They say unto him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery. And whoso marrieth her which is put away doth commit adultery." His disciples say unto him, "If the case of the man be so with his wife, it is not good to marry." But he said unto them, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb. And there are some eunuchs which were made eunuchs of men. And there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

Chapter XIV.—(1) Give the parable of the lost sheep. (2) The lost piece of silver. (3) Of the prodigal son. (4) Of the unjust steward. (5) Of Dives and Lazarus. (6) What did Jesus teach concerning the forgiveness of the repentant? (7) What about faith? (8) As to the coming day of the Lord? (9) Give the parable of the importunate widow. (10) Of the Pharisee and publican. (12) What did Jesus teach concerning divorce?

CHAPTER XV

117. **Jesus Welcomes the Little Children.** (Mark 10:13-16)

And they brought young children to him that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it he was much displeased and said unto them, "Suffer the little children to come unto me, and forbid them not. For of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child he shall not enter therein." And he took them up in his arms, put his hands upon them and blessed them.

118. **The Rich Young Ruler.** (Matthew 19:16-29)

And behold, one came and said unto him, "Good Master, what good thing shall I do that I may have eternal life?" And he said unto him, "Why callest thou me good? There is none good but one, that is God. But if thou wilt enter into life, keep the commandments." He said unto him, "Which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself." The young man said unto him, "All these things have I kept from my youth up. What lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." But when the young man heard that saying, he went away sorrowful, for he had great possessions. Then said Jesus unto his disciples, "Verily, I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." When his disciples heard it they were exceedingly amazed, saying, "Who

then can be saved?" But Jesus beheld them and said unto them, "With men this is impossible, but with God all things are possible." Then answered Peter and said unto him, "Behold, we have forsaken all and followed thee. What shall we have therefore?" And Jesus said unto them, "Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses or brethren or sisters, or father or mother or wife or children or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

119. Eleventh Hour Laborers. (Matthew 20:1-16)

"The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out and found others standing idle and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came they supposed that they should have received more. And they likewise received every man a penny. And when they had received it they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and

heat of the day. But he answered one of them and said, Friend, I do thee no wrong. Didst not thou agree with me for a penny? Take that thine is, and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last. For many be called but few chosen."

120. Jesus Foretells the Manner of His Death. (Mark 10:32-34)

And they were in the way going up to Jerusalem. And Jesus went before them. And they were amazed. And as they followed they were afraid. And he took again the twelve and began to tell them what things should happen unto him, saying, "Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests and unto the scribes and they shall condemn him to death, and shall deliver him to the Gentiles. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him. And the third day he shall rise again."

121. James and John Seek Place. (Matthew 20:20-28)

Then came to him the mother of Zebedee's children with her sons worshipping him and desiring a certain thing of him. And he said unto her, "What wilt thou?" She saith unto him, "Grant that these my two sons may sit the one on thy right hand and the other on the left in thy kingdom." But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto him, "We are able." And he saith unto them, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." And when the ten heard it they were moved with indignation against the two brethren. But Jesus called unto him, and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so

among you. But whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

122. Blind Bartimeus Receives Sight. (Mark 10:46-52)

And they came to Jericho. And as he went out of Jericho with his disciples and a great multitude of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth he began to cry out and say, "Jesus, thou son of David, have mercy on me." And many charged him that he should hold his peace. But he cried the more a great deal, "Thou son of David, have mercy on me." And Jesus stood still and commanded him to be called. And they call the blind man, saying unto him, "Be of good comfort. Rise, he calleth thee." And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, "What wilt thou that I should do unto thee?" The blind man said unto him, "Lord, that I might receive my sight." And Jesus said unto him, "Go thy way. Thy faith hath made thee whole." And immediately he received his sight, and followed Jesus in the way.

123. Conversion of Zaccheus. (Luke 19:2-10)

And behold, there was a man named Zaccheus which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was, and could not for the press, for he was little of stature. And he ran before and climbed up into a sycamore tree to see him. For he was to pass that way. And when Jesus came to the place he looked up and saw him, and said unto him, "Zaccheus, make haste and come down, for today I must abide at thy house." And he made haste and came down, and received him joyfully. And when they saw it they all murmured saying, that he was gone to be the guest with a man that is a sinner. And Zaccheus stood and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have taken anything from any man by

false accusation I restore him fourfold." And Jesus said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

124. Parable of the Ten Pounds. (Luke 19:11-27)

And as they heard these things he added and spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him saying, We will not have this man to reign over us. And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money that he might know how much every man had gained by trading. Then came the first saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. And the second came saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came saying, Lord, behold here is thy pound which I have kept laid up in a napkin. For I feared thee, because thou art an austere man. Thou takest up that thou layest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one which hath shall be given, and from him that

hath not, even that he hath shall be taken away from him. But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

125. Jesus Goes to Bethany Before the Passover. Luke 19:28; John 11:55-57; 12:1, 9-12)

And when he had thus spoken, he went before, ascending up to Jerusalem. (John 11) And the Jews' passover was nigh at hand, and many went out of the country up to Jerusalem before the passover to purify themselves. Then sought they for Jesus, and spake among themselves as they stood in the temple, "What think ye, that he will not come to the feast?" Now both the chief priests and the Pharisees had given a commandment that if any man knew where he was he should show it, that they might take him. (John 12:1) Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. (John 12:9-12) Much people of the Jews therefore knew that he was there. And they came not for Jesus' sake only, but that they might see Lazarus also whom he raised from the dead. But the chief priests consulted that they might put Lazarus also to death, because that by reason of him many of the Jews went away and believed on Jesus. On the following day a great multitude that were come to the feast heard that Jesus was coming to Jerusalem.

126. Jesus' Triumphal Entry into Jerusalem. (Mark 11:1-10; Matthew 21:4, 5; John 12:16)

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, "Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied whereon never man sat. Loose him and bring him. And if any man say unto you, Why do ye this? say that the Lord hath need of him. And straightway he will send him hither." And they went their way and found the colt tied by the door without in a place where two ways met. And they loose him. And certain of them that stood there said,

"What do ye loosing the colt?" And they said unto them, even as Jesus had commanded, and they let them go. And they brought the colt to Jesus, and cast their garments on him, and he sat upon him. And many spread their garments in the way. And others cut down branches off the trees and strawed them in the way. And they that went before and they that followed cried, saying, "Hosanna. Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest." (Matthew 21:4-5) All this was done that it might be fulfilled which was spoken by the prophet saying "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (John 12:16) These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Chapter XV.—(1) What did Jesus say as to little children? (2) Give the story of the rich young ruler. (3) What promise did Jesus give for his followers? (4) Tell the story of the laborers in the vineyard. (5) What did Jesus foretell as to his treatment in Jerusalem? (6) Tell of the place seeking of James and John. (7) Give the story of Bartimeus. (8) Of the conversion of Zacchæus. (9) The parable of the ten pounds. (10) Why did the Jews seek the home in Bethany? (11) Tell of the triumphal entry of Jesus into Jerusalem.

CHAPTER XVI

127. The Jews Are Offended at the Praise Accorded Jesus. (Luke 19: 39-44; Matthew 21: 10-11; 15-17)

And some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples." And he answered and said unto them, "I tell you that if these should hold their peace the stones would immediately cry out." And when he was come near he beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace. But now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee. And they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." (Matthew 21: 10-11.) And when he was come into Jerusalem all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus the prophet of Nazareth of Galilee." (Matthew 21: 15-17.) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, "Hosanna to the son of David," they were sore displeased, and said unto him, "Hearest thou what these say?" And Jesus saith unto them, "Yea. Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" And he left them and went out of the city into Bethany, and he lodged there.

128. The Barren Fig Tree. (Mark 11: 12-24)

And on the morrow when they were come from Bethany, he was hungry. And seeing a fig tree afar off having leaves, he came if haply he might find any thing thereon. And when he came to it he found nothing but leaves. For the time of

figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter forever." And his disciples heard it. And they come to Jerusalem. And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, "Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves." And the scribes and chief priests heard it, and sought how they might destroy him, for they feared him, because all the people were astonished at his doctrine. And when even was come he went out of the city. And in the morning as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, "Master, behold the fig tree which thou cursedst is withered away." And Jesus answering saith unto them, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

129. Authority of Jesus. Parable of the Two Sons. Matthew 21:23-32)

And when he was come into the temple the chief priests and the elders of the people came unto him as he was teaching, and said, "By what authority doest thou these things? And who gave thee this authority?" And Jesus answered and said unto them, "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" And they reasoned with themselves saying, "If we shall say, From heaven, he will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people. For all hold John as a prophet." And they an-

swered Jesus, "We can not tell." And he said unto them, "Neither tell I you by what authority I do these things. But what think ye. A certain man had two sons. And he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not. But afterward he repented and went. And he came to the second and said likewise. And he answered and said, I go, sir. And went not. Whether of the twain did the will of his father?" They say unto him, "The first." Jesus saith unto them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not. But the publicans and the harlots believed him. And ye when ye had seen it, repented not afterwards, that ye might believe him."

130. Parable of the Wicked Husbandman. (Matthew 21:33-46)

"Hear another parable. There was a certain householder which planted a vineyard and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants and beat one and stoned another. Again he sent other servants more than the first. And they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir. Come, let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard, and slew him. When the lord thereof cometh to the vineyard, what will he do unto those husbandmen?" They say unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus saith unto them, "Did ye never read in the scriptures, The stone which the builders rejected the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our

eyes? Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

131. Parable of the Marriage of the King's Son. (Matthew 22:1-14)

And Jesus answered and spake unto them again by parables and said, "The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding. And they would not come. Again he sent forth other servants saying, Tell them which are bidden, Behold, I have prepared my dinner. My oxen and my fatlings are killed, and all things are ready. Come unto the marriage. But they made light of it and went their ways, one to his farm, another to his merchandise. And the remnant took his servants and entreated them spitefully, and slew them. But when the king heard thereof he was wroth. And he sent forth his armies and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness. There shall be weeping and gnashing of teeth. For many are called, but few are chosen."

132. Paying Tribute to Cæsar. (Matthew 22:15-22)

Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man. For thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar or not?" But Jesus perceived their wickedness and said, "Why tempt ye me, ye hypocrites? Shew me the tribute money." And they brought unto him a penny. And he saith unto them, "Whose is this image and superscription?" They say unto him, "Cæsar's." Then saith he unto them, "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's." When they had heard these words they marvelled and went their way.

133. The Resurrection from the Dead. (Luke 20:27-40)

Then came to him certain of the Sadducees, which deny that there is any resurrection, and they asked him saying, "Master, Moses wrote unto us, If any man's brother die having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother. There were therefore seven brethren. And the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her, and in like manner the seven also, and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? For seven had her to wife." And Jesus answering said unto them, "The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the

God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living. For all live unto him." Then certain of the scribes answering said, "Master, thou hast well said."

134. Christ the Son of David. (Matthew 22:41-46)

While the Pharisees were gathered together Jesus asked them saying, "What think ye of Christ? Whose son is he?" They say unto him, "The son of David." He saith unto them, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then called him Lord, how is he his son?" And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

135. Character of the Scribes and Pharisees. (Matthew 23:1-12)

Then spake Jesus to the multitude and to his disciples, saying, "The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do. But do not ye after their works, for they say and do not. For they bind heavy burdens and heavy to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers. But all their works they do to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called Masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

136. Woes Pronounced Against the Scribes and Pharisees. (Matthew 23:13-28)

"But woe unto you scribes and Pharisees, hypocrites, for

ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you scribes, and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers. Therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made ye make him two fold more the child of hell than yourselves. Woe unto you, ye blind guides which say, Whosoever shall swear by the temple it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind, for whether is greater, the gold or the temple that sanctifieth the gold? And whosoever shall swear by the altar it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind. For whether is greater the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Chapter XVI.—(1) What did Jesus prophesy concerning Jerusalem? (2) What effect had the praise of the children upon the chief priests? (3) What answer did Jesus make? (4) Tell the story of the barren fig tree. (5) How did Jesus the second time cleanse the temple? (6) How did Jesus answer the demand of the Jews for his authority? (7) Give the parable of the two sons? (8) Of the wicked husbandman.

(9) Of the marriage of the king's son. (10) What did Jesus say as to paying tribute to Cæsar? (11) How did the Sadducees attempt to catch him in regard to the resurrection? (12) What was his answer? (13) Describe the character of the scribes and Pharisees. (14) Repeat the woes Jesus pronounced upon them.

CHAPTER XVII

137. The Widow's Mite. (Mark 12:41-44)

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples and saith unto them, "Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance. But she of her want did cast in all that she had, even all her living."

138. The Voice Speaks from Heaven. (John 12:20-36)

And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip which was of Bethsaida of Galilee, and desired him saying, "Sir, we would see Jesus." Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them saying, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it. And he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me. And where I am there shall also my servant be. If any man serve me him will my Father honor. Now is my soul troubled. And what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." Then came a voice from heaven saying, "I have both glorified it, and will glorify it again." The people therefore, that stood by and heard it, said that it thundered. Others said, "An angel spake to him." Jesus answered and said, "This voice came not because of me, but for

your sakes. Now is the judgment of this world. Now shall the prince of this world be cast out. And if I be lifted up from the earth will draw all men unto me." This said he signifying what death he should die. The people answered him, "We have heard out of the law that Christ abideth for ever. And how sayest thou, the Son of man must be lifted up? Who is this Son of man?" Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. For he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light, that ye may be the children of light." These things spake Jesus, and departed, and did hide himself from them.

139. The Prophecy of Isaiah Fulfilled. (John 12: 37-50)

But though he had done so many miracles before them, yet they believed not on him, that the saying of Esaias the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?" Therefore they could not believe, because that Esaias said again, "He hath blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them." These things said Esaias when he saw his glory and spake of him. Nevertheless among the chief rulers also many believed on him. But because of the Pharisees they did not confess him lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God. Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. I have come a light into the world that whosoever believeth on me should not abide in darkness. And if any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself, but the Father which sent

me, he gave me a commandment what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak, therefore even as the Father said unto me, so I speak."

140. The Destruction of Jerusalem. (Mark 13:1-13)

And as he went out of the temple, one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here." And Jesus answering said unto him, "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, "Tell us, when shall these things be? And when shall all these things be fulfilled?" And Jesus answering them began to say, "Take heed lest any man deceive you. For many shall come saying, I am Christ, and shall deceive many. And when ye shall hear of wars and rumor of wars, be ye not troubled, for such things must needs be, but the end shall not be yet. For nation shall rise against nation and kingdom against kingdom. And there shall be earthquakes in divers places, and there shall be famines and troubles. These are the beginning of sorrows. But take heed to yourselves, for they shall deliver you up to councils, and in the synagogues ye shall be beaten. And ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate. But whatsoever shall be given you in that hour, that speak ye. For it is not ye that speak, but the Holy Ghost. Now brother shall betray his brother to death, and the father the son. And children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake. But he that shall endure unto the end, the same shall be saved.

141. The End of the Gentile Age. (Luke 21:20-36)

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains. And let them which are in the midst of it depart out. And let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days for there shall be great distress in the land, and wrath upon the people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars. And upon the earth distress of nations with perplexity, the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, lift up your heads, for your redemption draweth nigh." And he spake a parable unto them: "Behold the fig tree and all the trees. When they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

142. The Sudden Coming of the Son of Man. (Matthew 24:42-51)

"Watch ye therefore for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Who then is that faithful and wise servant whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily, I say unto you, he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."

143. Parable of the Ten Virgins. (Matthew 25:1-13)

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh. Go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered saying, Not so, lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came. And they that were ready went in with him to the marriage. And the door was shut. Afterward came also the other virgins saying, Lord, Lord,

open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

144. Judgment Day Scenes. (Matthew 25:31-46)

"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations. And he shall separate them one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick or in prison and came unto thee? And the king shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was an hungered and ye gave me no meat. I was thirsty and ye gave me no drink. I was a stranger and ye took me not in. Naked, and ye clothed me not. Sick and in prison and ye visited me not. Then shall they also answer him saying, Lord, when saw we thee an hungered or athirst or a stranger or naked or sick or in prison and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

Chapter XVII.— (1) Tell the story of the widow's mite. (2) About the voice from heaven. (3) How did Jesus again signify the manner of his death? (4) What prophecy of Isaiah was fulfilled? (5) Why did not the converts among the priests confess Jesus? (6) What did Jesus say as he was shown the buildings of the temple? (7) Mention some of the things Jesus foretold of the destruction of Jerusalem. (8) Of the end of the Gentile age. (9) How did he illustrate the sudden coming of the Son of Man? (10) Give the parable of the ten virgins. (11) What judgment day scene did Jesus depict?

CHAPTER XVIII

145. **The Alabaster Box of Ointment.** (John 12:2-8; Luke 22:1-6)

They made him a supper, and Martha served. But Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the odor of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him, "Why was not this ointment sold for three hundred pence and given to the poor?" This he said not that he cared for the poor, but because he was a thief and had the bag and bare what was put therein. Then said Jesus, "Let her alone. Against the day of my burying hath she kept this. For the poor always have ye with you, but me ye have not always." (Luke 22:1-6.) Now the feast of unleavened bread drew nigh, which is called the pass-over. And the chief priests and scribes sought how they might kill him, for they feared the people. Then entered Satan into Judas surnamed Iscariot, and he went his way and communed with the chief priests and captains how he might betray him unto them. And they were glad and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

146. **The Last Supper.** (Luke 22:7-30)

Then came the day of unleavened bread when the pass-over must be killed. And he sent Peter and John saying, "Go and prepare us the passover that we may eat." And they said unto him, "Where wilt thou that we prepare?" And he said unto them, "Behold, when ye are entered into the city there shall a man meet you bearing a pitcher of water. Follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto

thee, Where is the guestchamber where I shall eat the passover with my disciples? And he shall show you a large upper room furnished. There make ready." And they went and found as he had said unto them, and they made ready the passover. And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, "With desire have I desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." And he took the cup and gave thanks and said, "Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." And he took bread and gave thanks and brake it, and gave unto them saying, "This is my body which is given for you. This do in remembrance of me." Likewise also the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you." And there was also a strife among them which of them should be accounted the greatest. And he said unto them, "The kings of the Gentiles exercise lordship over them. And they that exercise authority upon them are called benefactors. But ye shall be not so. But he that is greatest among you, let him be as the younger. And he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

147. Jesus Washes the Feet of His Disciples. (John 13:1-20)

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas

Iscaiot, Simon's son, to betray him. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and Peter saith unto him, "Lord, dost thou wash my feet?" Jesus answered and said unto him, "What I do thou knowest not now, but thou shalt know hereafter." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head." Jesus saith unto him, "He that is washed needeth not save to wash his feet but is clean every whit. And ye are clean, but not all." For he knew who should betray him. Therefore he said, "Ye are not all clean." So after he had washed their feet, and had taken his garments, and was sat down again, he said unto them, "Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily I say unto you, The servant is not greater than his lord. Neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all. I know whom I have chosen, but that the scripture might be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come that when it is come to pass ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me."

148. Jesus Points Out the One Who Would Betray Him. (John 13:21-35)

When Jesus had thus said, he was troubled in spirit, and

testified, and said, "Verily, verily, I say unto you that one of you shall betray me." Then the disciples looked on one another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, "Lord, who is it?" Jesus answered, "He it is to whom I shall give a sop when I have dipped it." And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, "That thou doest do quickly." Now no man at the table knew for what intent he spake this unto him. For some of them thought because Judas had the bag, that Jesus had said unto him, "Buy those things that we have need of against the feast," or that he should give something to the poor. He then, having received the sop went immediately out. And it was night. Therefore, when he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye can not come. So now I say to you. A new commandment I give unto you, that ye love one another. As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another."

149. Jesus Foretells Peter's Denial. (John 13: 36-38; Mark 14: 27, 28; Luke 22: 35-37)

Simon Peter said unto him, "Lord, whither goest thou?" Jesus answered him, "Whither I go thou canst not follow me now, but thou shalt follow me afterwards." Peter said unto him, "Lord, why can not I follow thee now? I will lay down my life for thy sake." Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." (Mark 14: 27, 28.) And Jesus said unto them, "All ye shall

be offended because of me this night, for it is written, I will smite the shepherd and the sheep shall be scattered. But after I am risen, I will go before you into Galilee." (Luke 22: 35-37.) Then he said unto them, "When I sent you without purse and scrip and shoes, lacked ye nothing?" And they said, "Nothing." Then said he unto them, "But now he that hath a purse let him take it, likewise his scrip. And he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors. For the things concerning me have an end."

150. Jesus Again Proclaims His Identity With the Father. (John 14: 1-13)

"Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know." Thomas saith unto him, "Lord, we know not whither thou goest, and how can we know the way?" Jesus saith unto him, "I am the way, the truth and the life. No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also. And from henceforth ye know him, and have seen him." Philip saith unto him, "Lord, shew us the Father and it sufficeth us." Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. And how sayest thou then, Shew us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also. And greater works than

these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

151. The Holy Ghost Promised. (John 14: 16-31)

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth whom the world can not receive, because it seeth him not neither knoweth him. But ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless. I will come to you. Yet a little while and the world seeth me no more. But ye see me. Because I live, ye shall live also. At that day ye shall know that I am in my Father and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Judas saith unto him, (not Iscariot), "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" Jesus answered and said unto him, "If a man love me he will keep my words. And my Father will love him, and we will come unto him and make our abode with him. He that loveth me not, keepeth not my sayings. And the word which ye hear is not mine but the Father's which sent me. These things have I spoke unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Peace I leave with you; my peace I give you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice because I said, I go unto the Father, for my Father is greater than I. And now I have told you before it come to pass that when it is come to pass ye might believe. Hereafter I will not

talk much with you, for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence."

152. Christ the True Vine. (John 15:1-15)

"I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit. For without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples. As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth. But I have called you friends. For all things that I have heard of my Father I have made known unto you."

153. The World Unfriendly to the Disciples, to Christ and to the Father. (John 15:16-27)

"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that

your fruit should remain. That whatsoever ye should ask of the Father in my name he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own. But because ye are not of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my sayings, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin. But now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when the comforter is come whom I will send unto you from the Father, he shall testify of me. And ye also shall bear witness because ye have been with me from the beginning."

Chapter XVIII.—(1) Give the story of the alabaster box of ointment. (2) Tell the occurrences of the Last Supper. (3) Relate how Jesus washed the feet of the disciples. (4) Who objected? (5) What did Jesus tell him? (6) How did Jesus let it be known who should betray him? (7) What was the reply of Jesus when Peter said he would lay down his life for him? (8) What reply did Jesus make to Philip's request to be shown the Father? (9) Whom did Jesus promise to send to their aid when he should go away? (10) What should the Holy Ghost do? (11) Give the parable of the true vine. (12) What would be the attitude of the world toward the disciples?

CHAPTER XIX

154. The Office of the Comforter. (John 16:1-14)

These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues. Yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father nor me. But these things have I told you that when the time shall come ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth. It is expedient for you that I go away. For if I go not away the Comforter will not come unto you. But if I depart I will send him unto you. And when he is come he will reprove the world of sin and of righteousness and of judgment. Of sin because they believe not on me. Of righteousness because I go to my Father, and ye see me no more. Of judgment because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak. And he will show you things to come. He shall glorify me, for he shall receive of mine and shall shew it unto you. All things that the Father hath are mine. Therefore said I that he shall take of mine and shew it unto you."

155. Great Promises of Jesus to His Disciples. (John 16:16-33)

"A little while and ye shall not see me. And again, a little while and ye shall see me, because I go to my Father." Then said some of his disciples among themselves, "What

is this that he saith unto us, A little while and ye shall not see me. And again, a little while and ye shall see me. And because I go to the Father?" They said therefore, "What is this that he saith, A little while? We can not tell what he saith." Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye enquire among yourselves of what I said: A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice. And ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come. But as soon as she is delivered of the child she remembereth no more the anguish for joy that a man is born into the world. And ye now therefore have sorrow. But I will see you again, and your hearts shall rejoice, and your joy no man taketh away from you. And in that day ye shall ask me nothing. Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name. And I say not unto you that I will pray the Father for you, for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father and am come into the world. Again I leave the world and go to the Father." His disciples said unto him, "Lo, speakest thou now plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee. By this we believe that thou camest forth from God." Jesus answered them, "Do you now believe? Behold the hour cometh, yea, and is now come, that ye shall be scattered every man to his own, and shall leave me alone. And yet, I am not alone, because the Father is with me. These things have

I spoken unto you that in me ye might have peace. In the world ye shall have tribulation. But be of good cheer. I have overcome the world."

156. Christ's Intercessory Prayer. (John 17:1-16)

These words spake Jesus and lifted up his eyes to heaven and said, "Father, the hour is come. Glorify thy Son that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know the only true God and Jesus Christ whom thou hast sent. I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me. And they have received them and have known surely that I came out from thee, and they have believed that thou hast sent me. I pray for them. I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name. Those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled. And now come I to thee. And these things I speak in the world that they might have my joy fulfilled in themselves. I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but

that thou shouldst keep them from the evil. They are not of the world even as I am not of the world."

157. Jesus Prays for the Sanctification of His Disciples. (John 17: 17-26)

"Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou Father art in me and I in thee. That they also may be one in us, that the world may believe that thou hast sent me. And the glory that thou gavest me I have given them, that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee. But I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them."

158. The Gethsemane Agony. (Matthew 26: 36-46)

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, "Sit ye here while I go and pray yonder." And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, "My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me. And he went a little farther and fell on his face and prayed saying, "O my Father, if it be possible let this cup pass from me. Nevertheless, not as I will but as thou wilt." And he cometh unto the disciples and findeth them asleep, and saith unto Peter, "What, could ye not watch with me one hour? Watch and pray that ye enter not into temptation. The

spirit indeed is willing, but the flesh is weak." He went away again the second time and prayed saying, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." And he came and found them asleep again, for their eyes were heavy. And he left them and went away again and prayed the third time saying the same words. Then cometh he to his disciples, and saith unto them, "Sleep on now and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going. Behold, he is at hand that doth betray me."

159. Judas Betrays Jesus to the Rulers. (John 18:2-9; Matthew 26:48-56)

And Judas also which betrayed him knew the place, for Jesus oftentimes resorted thither with his disciples. And Judas, having taken a band and officers from the chief priests and Pharisees cometh hither with lanterns and torches and weapons. Jesus therefore knowing all things that should come upon him, went forth and said unto them, "Whom seek ye?" They answered him, "Jesus of Nazareth." Jesus saith unto them, "I am he." And Judas also which betrayed him stood with them. As soon as he had said unto them, "I am he," they went backward and fell to the ground. Then asked he them again, "Whom seek ye?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am he. If therefore ye seek me, let these go their way." That the saying might be fulfilled which he spake. "Of them which thou gavest me have I lost nothing." (Matthew 26:48-56.) Now he that betrayed him gave them a sign saying, "Whomsoever I shall kiss that same is he. Hold him fast." And forthwith he came to Jesus and said, "Hail, Master," and kissed him. And Jesus said unto him, "Friend, wherefore art thou come?" Then came they and laid hands on Jesus and took him. And behold, one of them which were with Jesus, Simon Peter, stretched out his hand and drew his sword and struck a servant of the high priest's and smote off his ear. Then said Jesus unto him, "Put up again thy sword into his

place. For all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father and he shall presently give me more than twelve legions of angels? But then how shall the scripture be fulfilled, that thus it must be?" In that same hour Jesus said to the multitudes, "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done that the scriptures of the prophets might be fulfilled." Then all the disciples forsook him and fled.

160. Peter Denies His Lord. (John 18:13-27; Luke 22:61, 62)

And they led him away bound to Annas first, for he was father in law to Caiaphas which was the high priest the same year. Now Caiaphas was he which gave counsel to the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, "Art not thou also one of this man's disciples?" He saith, "I am not." And the servants and officers there who had made a fire of coals, for it was cold. And they warmed themselves, and Peter stood with them and warmed himself. They said therefore unto him, "Art not thou also one of his disciples?" He denied it and said, "I am not." And one of the servants of the high priest being his kinsman whose ear Peter cut off saith, "Did not I see thee in the garden with him?" Peter then denied again. And immediately the cock crew. (Luke 22:61, 62.) And the Lord turned and looked upon Peter, and he remembered the word of the Lord, how he had said unto him, "Before the cock crow thou shalt deny me thrice." And Peter went out and wept bitterly.

161. The Trial of Jesus. (John 18: 19-24; Luke 22: 66; Mark 14: 55-65)

The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him, "I spake openly to the world. I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret I have said nothing. Why asketh thou me? Ask them which heard me what I have said unto them. Behold, they know what I said." And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" Jesus answered him, "If I have spoken evil, bear witness of the evil. But if well, why smitest thou me?" Then Annas sent him bound to Caiaphas the high priest (Luke 22: 66). And as soon as it was day the elders of the people and the chief priests and the scribes came together and led him into the council (Mark 14: 55-65). And the chief priests and all the council sought for witnesses against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain and bare false witness against him saying, "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." But neither so did their witness agree together. And the high priest stood up in the midst and asked Jesus saying, "Answerest thou nothing? What is it which these witness against thee?" But he held his peace and answered nothing. Again the high priest asked him and said unto him, "Art thou the Christ, the Son of the Blessed?" And Jesus said, "I am. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest rent his clothes and saith, "What need we any further witnesses? Ye have heard the blasphemy, what think ye?" And they all condemned him to be guilty of death. And some began to spit on him and to cover his face, and to buffet him, and to say unto him, "Prophecy." And the servants did strike him with the palms of their hands.

Chapter XIX.—(1) Why did Jesus say it was expedient for him to go away? (2) Who is the Comforter? (3) What would the Holy Ghost do when he came? (4) What promise did Jesus make to his disciples? (5) What did they declare as to the origin of Jesus? (6) What did Jesus say constituted eternal life? (7) For whom did Jesus offer his intercessory prayer? (8) What relation did he say his disciples sustained to the world? (9) What for them did Jesus especially pray? (10) What fact concerning them should be a proof that Jesus was sent by the Father? (11) Tell the story of Gethsemane. (12) Of his betrayal by Judas. (13) Give the account of Peter's denial of Christ. (14) Tell about the trial of Jesus before the chief priests.

CHAPTER XX

162. Jesus Before Pilate. (John 18:28-38; Mark 15:3-5)

Then led they Jesus from Caiaphas unto the hall of judgment, and it was early. And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them and said, "What accusation bring ye against this man?" They answered and said unto him, "If he were not a malefactor we would not have delivered him up unto thee." Then said Pilate unto them, "Take ye him and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death." That the saying of Jesus might be fulfilled that he spake signifying what death he should die. Then Pilate entered into the judgment hall again and called Jesus and said unto him, "Art thou the King of the Jews?" Jesus answered him, "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews. But now is my kingdom not from hence." Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate said unto him, "What is truth?" And when he had said this he went out again unto the Jews and saith unto them, "I find in him no fault at all." (Mark 15:3-5.) And the chief priests accused him of many things, but he answered nothing. And Pilate answered him again saying, "Answerest thou nothing?

Behold how many things they witness against thee." But Jesus yet answered nothing, so that Pilate marveled.

163. Jesus Before Herod. (Luke 23:4-16)

Then said Pilate to the chief priests and to the people, "I find no fault in this man." And they were the more fierce saying, "He stirreth up the people teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod who himself also was at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words, but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves. And Pilate when he had called together the chief priests and rulers of the people said unto them, "Ye have brought this man unto me as one that perverteth the people. And behold, I having examined him before you have found no fault in this man touching those things whereof you accuse him. No, nor yet Herod, for I sent you to him. And lo, nothing worthy of death is done unto him I will therefore chastise him and release him."

164. Barabbas Released and Jesus Given to Be Crucified. (Matthew 27:15-31)

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you, Barabbas or Jesus which is called the Christ?" For he knew that for envy they had delivered him.

When he was set down on the judgment seat his wife sent unto him saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him." But the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus. The governor answered and said unto them, "Whether of the twain will ye that I release unto you?" They said, "Barabbas." Pilate saith unto them, "What shall I do then with Jesus which is called the Christ?" They all say unto him, "Let him be crucified." And the governor said, "Why, what evil hath he done?" But they cried out the more saying, "Let him be crucified." When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude saying, "I am innocent of the blood of this just person. See ye to it." Then answered all the people and said, "His blood be on us and on our children." Then released he unto them Barabbas. And when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers. And they stripped him and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand. And they bowed the knee before him, and mocked him saying, "Hail, King of the Jews." And they spit upon him and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him and put his own raiment on him, and led him away.

165. Pilate Again Seeks to Save Jesus. (John 19:4-16)

Pilate therefore went forth again and saith unto them, "Behold, I bring him forth to you that ye may know that I find no fault in him." Then came Jesus forth wearing the purple robe and the crown of thorns. And Pilate saith unto them, "Behold the man." When the chief priests therefore and officers saw him they cried out saying, "Crucify him, crucify him." Pilate saith unto them, "Take ye him and

crucify him, for I find no fault in him." The Jews answered him, "We have a law and by our law he ought to die, because he made himself the Son of God." When Pilate therefore heard that saying, he was the more afraid. And he went again into the judgment hall, and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer. Then saith Pilate unto him, "Speakest thou not to me? Knowest thou not that I have power to crucify thee? and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me except it were given thee from above. Therefore he that delivereth me unto thee hath the greater sin." And from thenceforth Pilate sought to release him. But the Jews cried out saying, "If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speakest against Cæsar." When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour. And he said unto the Jews, "Behold your King." But they cried out, "Away with him, away with him. Crucify him." Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar." Then delivered he him to be crucified.

166. The Death of Judas. (Matthew 27:3-10)

Then Judas, which had betrayed Jesus, when he saw that he was condemned repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed innocent blood." And they said, "What is that to us? See thou to that." And he cast down the pieces of silver in the temple, and departed and went and hanged himself. And the chief priests took the silver pieces and said, "It is not lawful for to put them into the treasury, because it is the price of blood." And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was

spoken by Jeremy the prophet saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field as the Lord appointed me."

167. Jesus Taken to the Cross. (Mark 15: 20-22, 25-27; Luke 23: 27-32; John 19: 19-24)

And when they had mocked Jesus they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compelled one Simon, a Cyrenian who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross (Luke 23: 27-32). And there followed him a great company of people and of women, which also bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem weep not for me, but weep for yourselves and your children. For behold the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" And there were also two other malefactors led with him to be put to death (Mark 15: 22: 25, 27). And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrh. But he received it not. And it was the third hour, and they crucify him. And with him they crucify two thieves, the one on his right hand, and the other on his left (John 19: 19-24). And Pilate wrote a title and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews, for the place where Jesus was crucified was near to the city. And it was written in Hebrew and in Greek and in Latin. Then said the chief priests of the Jews to Pilate, "Write not, The king of the Jews, but that he said I am King of the Jews." Pilate answered, "What I have written, I have written." Then the soldiers when they had cruci-

fied Jesus, took his garments and made four parts to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout. They said, therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be." That the scripture might be fulfilled which saith, "They parted my raiment among them, and for my vesture they did cast lots." These things therefore the soldiers did.

168. Jesus on the Cross. (Luke 23: 34-37, 39-43; John 19: 25-30)

Then said Jesus, "Father, forgive them, for they know not what they do." And the people stood beholding. And the rulers also with them derided him, saying, "He saved others, let him save himself, if he be the Christ the chosen of God." And the soldiers also mocked him, coming to him and offering him vinegar, and saying, "If thou be the King of the Jews, save thyself." And one of the malefactors which were hanged railed on him saying, "If thou be the Christ, save thyself and us." But the other answering rebuked him saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in paradise." (John 19: 25-30.) Now there stood by the cross his mother and his mother's sister Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother and the disciples standing by whom he loved, he saith unto his mother, "Woman, behold thy son." Then he saith to the disciple, "Behold thy mother." And from that hour that disciple took her unto his own home. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani." That is to say, "My God, my God, why hast thou forsaken me?" Some of them that stood there when they heard that said, "This man calleth for Elias." And

straightway one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, "Let us see if Elias will come to save him." Jesus when he had cried again with a loud voice yielded up the ghost.

169. The Side of Jesus Pierced. (Matthew 27:51-56; John 19:31-37)

And behold, the veil of the temple was rent in twain from the top to the bottom. And the earth did quake and the rocks rent. And the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly saying, "Truly this was the Son of God." And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him, among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children (John 19:31-37). The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first and of the other which was crucified with Jesus. But when they came to him they saw that he was dead already, and brake not his legs. But one of the soldiers with a spear pierced his side and forthwith came there out blood and water. And he that saw it bare record and his record is true, and he knoweth that he saith true, that ye might believe. For these things were done that the scriptures might be fulfilled, "A bone of him shall not be broken." And again another scripture saith, "They shall look on him whom they pierced."

170. The Burial of Jesus. (John 19:38-42; Luke 23:55, 56; Matthew 27:61-66)

After these things Joseph of Arimathea, being a disciple

of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. And there came also Nicodemus which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus and wound it in linen clothes with spices as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day, for the sepulchre was nigh at hand. (Luke 23: 55-56.) And the women also which came from Galilee with him, followed after, and beheld the sepulchre and how his body was laid. And they returned and prepared spices and ointments, and rested the sabbath day according to the commandment. (Matthew 27: 61-66.) Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that the deceiver said while he was yet alive, After three days I will arise again. Command therefore that the sepulchre may be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead. So the last error shall be worse than the first." Pilate said unto them, "Ye have a watch. Go your way, make it as sure as you can." So they went and made the sepulchre sure, sealing the stone and setting the watch.

Chapter XX.—(1) Why did the Jews take Jesus to Pilate? (2) What question did Pilate ask him? (3) What did Jesus say concerning his kingdom? (4) What did Pilate conclude from his examination of Jesus? (5) To whom did Pilate send Jesus? (6) What did Herod do with Jesus? (7) Who was Barabbas? (8) What choice did Pilate give the Jews? (9) Whom did they choose? (10) What demand did they make concerning Jesus? (11) What responsibility did the Jews assume for themselves and their children? (12) How did the soldiers of the governor treat Jesus? (13) What was the final charge the Jews made against Jesus? (14) Tell of the death of Judas. (15) Who carried the cross of Jesus? (16) What did Jesus say to the women who mourned for him? (17) Where was Jesus crucified? (18) What was the inscription put over him? (19) What

prophecy was fulfilled in regard to his position between the two thieves? (20) What in regard to his garments? (21) Tell about the two thieves. (22) What was the great cry of Jesus on the cross? (23) What wonders occurred at the time of crucifixion? (24) What prophecy was fulfilled in the piercing of Jesus' side? (25) Describe the burial of Jesus. (26) What precautions did the chief priests take?

CHAPTER XXI

171. The Resurrection Morn. (Mark 16:1-7; Matthew 28:2-4)

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. (Matthew 28: 2-4.) And behold, there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and became as dead men. (Mark 16: 2-7.) And very early in the morning the first day of the week, the women bringing spices came unto the sepulchre, at the rising of the sun. And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" And when they looked they saw that the stone was rolled away. For it was very great. And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment. And they were affrighted. And he saith unto them, "Be not affrighted. Ye seek Jesus of Nazareth which was crucified. He is risen. He is not here. Behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee. There shall ye see him, as he said unto you."

172. The Risen Lord Reveals Himself Unto the Women. (Matthew 28: 8-10; Luke 24: 9-11; John 20: 3-18)

And they departed from the sepulchre quickly with fear and with great joy, and did run to bring his disciples word. And behold, Jesus met them saying, "All hail." And they came and held him by the feet and worshipped him. Then said Jesus unto them, "Be not afraid. Go tell my brethren that they go into Galilee and there shall they see me." (Luke 24: 9-11.) And having returned from the sepulchre they told

all these things unto the eleven and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they doubted them. (John 20: 3-18.) Peter therefore went forth and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down and looking in saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the scripture that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping. And as she wept she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." And when she had thus said she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" She supposing him to be the gardener, saith unto him, "Sir if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turned herself and saith unto him, "Rabboni," which is to say, Master. Jesus saith unto her, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." Mary Magdalene came and told the

disciples that she had seen the Lord, and that he had spoken these things unto her.

173. Report of the Guard to the Jews. (Matthew 28: 11-15)

Now when the women were going from the sepulchre some of the watch came into the city and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers saying, "Say ye, His disciples came by night and stole him away while we slept. And if this come to the ears of the governor we will persuade him and secure you." So they took the money and did as they were taught. And this saying is commonly reported among the Jews until this day.

174. The Lord Reveals Himself Unto the Two Disciples Going to Emmaus. (Luke 24: 13-35)

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together and reasoned, Jesus himself drew near and went with them. But their eyes were holden that they should not know him. And he said unto them, "What manner of communications are these that ye have one to another as ye walk and are sad?" And one of them whose name was Cleopas answering said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. And how the chief priests and rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. And beside this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body they came saying

that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre and found it even so as the women had said, but him they saw not." Then said he unto them, "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went. And he made as though he would have gone further. But they constrained him, saying, "Abide with us for it is toward evening, and the day is far spent." And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed it, and brake and gave to them. And their eyes were opened, and they knew him. And he vanished out of their sight. And they said one to another, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way, and how he was known of them in breaking of bread.

175. Jesus Appears in the Midst of the Apostles. (Luke 24: 36-49)

And as they thus spake Jesus himself stood in the midst of them, and saith unto them, "Peace be unto you." But they were terrified and affrighted and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself. Handle me and see. For a spirit hath not flesh and bones as ye see me have." And when he had thus spoken he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them. And he said unto them,

"These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning me." Then opened he their understanding that they might understand the scriptures, and said unto them, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem until ye be endued with power from on high."

176. Jesus Convinces Thomas. (John 20:24-29)

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." After eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then saith he to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing." And Thomas answered and said unto him, "My Lord and my God." Jesus saith unto him, "Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen and yet have believed."

177. Jesus Meets His Disciples In Galilee. (John 21:1-14)

After these things Jesus showed himself again to his disciples at the sea of Tiberias. And on this wise he shewed himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, "I go afishing." They say unto him, "We also go with thee." They went forth and entered into a ship im-

mediately, and that night they caught nothing. But when the morning was now come Jesus stood on the shore, but the disciples knew not that it was Jesus. Then Jesus saith unto them, "Children, have ye any meat?" They answered him, "No." And he said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him for he was naked, and did cast himself into the sea. And the other disciples came in a little ship, for they were not far from land as it were two hundred cubits, dragging the net with fishes. As soon as they were come to land they saw a fire of coals there and fish laid thereon and bread. Jesus saith unto them, "Bring of the fish which you have now caught." Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three. And for all there were so many yet was not the net broken. Jesus saith unto them, "Come and dine." And none of the disciples durst ask him, "Who art thou?" knowing that it was the Lord. Jesus then cometh and taketh bread and giveth them and fish likewise. This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

178. Jesus Commissions Peter and the Other Apostles. (John 21:15-23; Matthew 28:17-20)

So when they had dined Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord, thou knowest that I love thee." He saith unto him, "Feed my lambs." He saith to him again the second time, "Simon, son of Jonas, lovest thou me?" He saith unto him, "Yea, Lord. Thou knowest that I love thee." He saith unto him, "Feed my sheep." He saith unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because he said unto him, Lovest thou me? And he said unto him, "Lord, thou knowest all things. Thou

knowest that I love thee." Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, when thou wast young thou girdest thyself and walkedst whither thou wouldest. But when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not." This spake he signifying by what death he should glorify God. And when he had spoken this, he saith unto him, "Follow me." Then Peter turning about seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, "Lord, which is he that betrayeth thee?" Peter seeing him, saith to Jesus, "Lord, what shall this man do?" Jesus saith unto him, "If I will that he tarry until I come, what is that to thee? Follow thou me." Then went this saying abroad among the brethren that that disciple should not die. Yet Jesus said not unto him, "He shall not die," but, "If I will that he tarry till I come, what is that to thee?" (Matthew 28: 17-20.) And then afterward the eleven disciples went into a mountain where Jesus had appointed them. And when they saw him they worshipped him, but some doubted. And Jesus came and spake unto them saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you even unto the end of the world."

179. The Ascension of Jesus. (Acts 1: 4-12; Luke 24: 50, 51, 53)

And being assembled together with them he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." When they therefore were come together they asked him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times nor the seasons, which the Father hath put in his

own power. But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Luke 24: 50-51.) And he led them out as far as to Bethany, and he lifted up His hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. (Acts 1: 9-12.) And a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. (Luke 24: 53.) And they were constantly in the temple praising God.

Chapter XXI.—(1) Describe the visit of the women to the tomb in the early morn. (2) What had occurred before their arrival? (3) Whom did they find at the tomb? (4) What did the angels tell them? (5) To whom did Jesus first show himself? (6) What credence did the disciples give the story of the women? (7) Tell about the visit of Peter and John to the tomb. (8) What did the guards report to the chief priests? (9) What were they bribed to say? (10) Tell of the appearance on the way to Emmaus. (11) Of the appearance when Thomas was absent. (12) When Thomas was present. (13) Tell of Jesus and the disciples at the sea of Galilee. (14) What commission did Jesus give the apostles? (15) What promise did he leave them? (16) Describe the ascension. (17) What prophecy did the angels make?

CHAPTER XXII

180. The Apostles Choose One for Judas' Place. (Acts 1:13)

And they went up into an upper room where abode both Peter and James and John, and Andrew and Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples (the number of names together being about an hundred and twenty) and said, "Men and brethren, this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem, in-so much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from among us, must one be ordained to be a witness with us of his resurrection." And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, "Thou, Lord, which knowest the hearts of all men show whether of these two men thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he

might go to his own place." And they gave forth their lots, and the lot fell upon Matthias. And he was numbered with the eleven apostles.

181. The Holy Ghost Given.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heavens as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad the multitude came together, and were confounded because that every man heard them speak in his own language. And they were all amazed and marvelled saying one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." And they were all amazed, and were in doubt, saying one to another, "What meaneth this?" Others mocking said, "These men are full of new wine."

182. Peter Explains the Wonder.

But Peter standing up with the eleven, lifted up his voice and said unto them, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. And your sons and your daughters shall prophesy, and

your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaids I will pour in those days of my Spirit, and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath, blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

183. Peter's Great Sermon.

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face for he is on my right hand that I should not be moved. Therefore did my heart rejoice, and my tongue was glad. Moreover, also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life. Thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ that his soul was not left in hell neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost,

he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

184. Three Thousand Converted.

Now when they heard this they were pricked in their hearts and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." And with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation." Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. And fear came upon every soul. And many wonders and signs were done by the apostles. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved.

185. Healing of the Man Born Lane.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. Who, seeing Peter and John about to go into the temple asked an alms.

And Peter fastening his eyes on him with John, said, "Look on us." And he gave heed unto them, expecting to receive something of them. Then Peter said, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the right hand and lifted him up. And immediately his feet and ankle bones received strength. And he leaping up stood and walked and entered with them into the temple, walking and leaping and praising God. And all the people saw him walking and praising God, and they knew that it was he which sat for alms at the Beautiful gate of the temple. And they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

186. Peter Explains the Miracle.

And when Peter saw it he answered unto the people, "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up and denied him in the presence of Pilate when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead, whereof ye are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know. Yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ which was before

preached unto you whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God having raised up his Son Jesus sent him to bless you in turning away every one of you from your iniquities."

187. The Apostles Arrested.

And as they spake unto the people, the priests and the captains of the temple, and the Sadducees came unto them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them and put them in hold unto the next day, for it was now eventide. Howbeit many of them which heard the word believed. And the number of the men was about five thousand. And it came to pass on the morrow that their rulers and elders and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst they asked, "By what power or by what name have ye done this?" Then, Peter filled with the Holy Ghost said unto them, "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the

dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other name under heaven given among men whereby we must be saved."

188. The Apostles Warned Against Preaching in the Name of Jesus.

Now when they saw the boldness of Peter and John, and perceived that they were ignorant and unlearned men, they marvelled. And they took knowledge of them that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council they conferred among themselves saying, "What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we can not deny it. But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name." And they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." So when they had further threatened them they let them go, finding nothing how they might punish them because of the people. For all men glorified God for that which was done. For the man was above forty years old on whom this miracle of healing was shewed. And being let go they went to their own company, and reported all that the chief priests and elders had said unto them. And when they had prayed the place was shaken where they were assembled together. And they were all filled with the Holy Ghost and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul. Neither said any of them that ought of the things that he possessed was his own. But they had all things common. And with great power gave the

apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked. For as many as were possessors of lands or houses sold them and brought the price of the things that were sold and laid them down at the apostles' feet.

Chapter XXII. — (1) How did the eleven apostles fill the place left vacant by Judas? (2) What was necessary to apostleship? (3) Describe the coming of the Holy Ghost. (4) What did the visitors to Jerusalem hear that was astonishing? (5) What did the scoffers say? (6) What was the reply of Peter? (7) Give an outline of Peter's sermon. (8) What was its effect? (9) What did Peter say as to the gift of the Holy Ghost? (10) Tell of the healing of the lame man. (11) How did Peter explain the miracle? (12) What did the rulers do? (13) What occurred when the apostles got home?

CHAPTER XXIII

189. Sin and Death of Ananias and Sapphira.

And distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed, Barnabas, which is being interpreted, The son of consolation, a Levite, and of the country of Cyprus, having land sold it and brought the money and laid it at the apostles' feet. But a certain man named Ananias with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost and to keep back part of the price of the land? Whiles it remained was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God." And Ananias hearing these words fell down and gave up the ghost. And great fear came on all them that heard these things. And the young men arose and wound him up, and carried him out and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, "Tell me whether ye sold the land for so much?" And she said, "Yea, for so much." Then said Peter unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door and shall carry thee out." Then fell she down straightway at his feet and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

190. Many Healed of the Apostles.

And by the hands of the apostles were many signs and wonders wrought among the people, and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them, but the people magnified them. And believers were the more added unto the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem bringing sick folks and them which were vexed with unclean spirits, and they were healed every one.

191. The Apostles Delivered from Prison.

Then the high priest rose up and they that were with him, which is the sect of the Sadducees, and were filled with indignation, and laid their hands on the apostles and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth and said, "Go stand and speak in the temple to the people all the words of this life." And when they heard that they entered into the temple early in the morning and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came and found them not in the prison, they returned and told, saying, "The prison truly found we shut with all safety, and the keepers standing without before the doors. But when we had opened we found no man within." Now when the high priest and the captain of the temple and the chief priest heard these things they doubted of them whereunto this would grow. Then came one and told them saying, "Behold, the men whom ye put in prison are standing in the temple and teaching the people." Then went the captain with the officers and brought them without violence, for they feared the people lest they should have been stoned. And when they

had brought them they set them before the council. And the high priest asked them saying, "Did not we straitly command you that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

192. Gamaliel Advises to Let the Apostles Alone.

Then Peter and the other apostles answered and said, "We ought to obey God rather than men. The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things. And so is the Holy Ghost whom God hath given to them that obey him." When they heard that they were cut to the heart and took counsel to slay them. Then stood there up one in the council a Pharisee named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space. And he said unto them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas boasting himself to be somebody. To whom a number of men, about four hundred, joined themselves, who was slain. And all as many as obeyed him were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing and drew away much people after him. He also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men and let them alone. For if this counsel or if this work be of men it will come to nought. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." And to him they agreed. And when they had called the apostles, and had beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were worthy to suffer shame for his name. And daily in

the temple and in every house they ceased not to teach and preach Jesus Christ.

193. The Choosing of the Deacons.

And in those days when the number of disciples was multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, "It is not reason that we should leave the word of God and serve tables. Wherefore brethren, look ye out among you seven men of honest report full of the Holy Ghost and wisdom whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles. And when they had prayed they laid their hands on them. And the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. And Stephen, full of faith and power did great wonders and miracles among the people.

194. Death of the Martyr Stephen.

Then there arose certain of the synagogue which is called of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they suborned men which said, "We have heard him speak blasphemous words against Moses and against God." And they stirred up the people and the elders and the scribes and came upon him and caught him and brought him to the council, and set up false witnesses which said, "This man ceaseth not to speak blasphemous words against this holy place and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us." And all that sat in the council looking stedfastly on him saw his face as it had been the

face of an angel. Then said the high priest, "Are these things so?" And Stephen standing up addressed the council rehearsing the history of the people of Israel in all their backslidings from God, cried out, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers. Who have received the law by the disposition of angels and have not kept it." When they heard these things they were cut to the heart and they gnashed on him with their teeth. But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, "Behold I see the heavens opened and the Son of man standing on the right hand of God." Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a young man's feet whose name was Saul. And they stoned Stephen calling upon God and saying, "Lord Jesus, receive my spirit." And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this he fell asleep.

195. Philip Preaches in Samaria.

And Saul was consenting unto the death of Stephen. And at that time there was a great persecution against the church which was at Jerusalem. And they were all scattered abroad throughout the regions of Judea and Samaria except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made great havoc of the church, entering into every house and hailing men and women, committed them to prison. Then Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake hearing and seeing the miracles

which he did. For unclean spirits crying with loud voice came out of many that were possessed with them, and many that were taken with palsies and that were lame, were healed. And there was great joy in that city. But there was a certain man called Simon, which beforetime in the same city used sorcery and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed from the least to the greatest saying, "This man is the great power of God." And to him they had regard because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also. And when he was baptized he continued with Philip and wondered, beholding the miracles and signs which were done.

196. The Samaritans Receive the Holy Ghost.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity." Then answered Simon and said, "Pray ye to the Lord for me, that none of these

things which ye have spoken come upon me." And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

197. Philip and the Eunuch.

And the angel of the Lord spake unto Philip saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza which is desert. And he arose and went. And behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, "Go near and join thyself to this chariot." And Philip ran thither to him and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?" And he said, "How can I except some man should guide me?" And he desired Philip that he should come up and sit with him. The place of the scripture which he read was this: "He was led as a sheep to the slaughter, and like a lamb dumb before his shearers so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? For his life is taken from the earth." And the eunuch answered Philip and said, "I pray thee, of whom speaketh the prophet this? Of himself or of some other man?" Then Philip opened his mouth and began at the same scripture and preached Jesus unto him. And as they went on their way they came to a certain water. And the eunuch said, "See, here is water. What doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still. And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more, and he went on his

way rejoicing. But Philip was found at Azotus. And passing through he preached in all the cities till he came to Cæsarea.

Chapter XXIII.—(1) Tell the story of Ananias and Sapphira. (2) Tell of the ministry of healing that began in Jerusalem. (3) Why were the apostles cast into prison? (4) How were they delivered? (5) What advice did Gamaliel give the rulers? (6) Why were the seven deacons chosen? (7) Name the seven. (8) Give an account of the death of Stephen. (9) Relate the story of Philip in Samaria. (10) What did the apostles do when they heard that the Samaritans had received Christ? (11) Tell the story of Simon Magus. (12) Tell of Philip and the eunuch.

CHAPTER XXIV

198. The Conversion of Saul.

And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed he came near Damascus. And suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou Lord?" And the Lord said, "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." And he trembling and astonished said, "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise and go into the city and it shall be told thee what thou must do." And the men which journeyed with him stood speechless, hearing a voice but seeing no man. And Saul arose from the earth and when his eyes were opened he saw no man, but they led him by the hand and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus named Ananias. And to him saith the Lord in a vision, "Ananias," and he said, "Behold I am here, Lord." And the Lord said unto him, "Arise and go into the street which is called Straight and enquire in the house of Judas for one called Saul of Tarsus, for behold, he prayeth. And hath seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight." Then Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on thy name." But

the Lord said unto him, "Go thy way. For he is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake."

199. Saul Begins His Ministry.

And Ananias went his way and entered into the house. And putting his hands on him said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." And immediately there fell from his eyes as it had been scales. And he received sight forthwith, and arose and was baptized. And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed and said, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the high priests?" But Saul increased the more in strength and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night and let him down by the wall in a basket. And when Saul was come to Jerusalem he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed among the Grecians. But they went about to slay him. Which, when his brethren knew, they brought him down to Cæsarea, and

sent him forth to Tarsus. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified. And walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied.

200. Aeneas Healed and Dorcas Brought to Life By Peter.

And it came to pass as Peter passed throughout all quarters, he came down also to the saints which were at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, "Aeneas, Jesus Christ maketh thee whole. Arise, make thy bed." And he arose immediately. And all that dwelt at Lydda and Saron saw him and turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did. And it came to pass in those days that she was sick and died. Whom when they had washed, they laid her in an upper chamber. And for as much as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come they brought him into the upper chamber, and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down, and prayed. And turning him to the body said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand, and lifted her up. And when he had called the saints and widows, presented her alive. And it was known throughout all Joppa. And many believed in the Lord. And it came to pass that he tarried many days in Joppa with one Simon a tanner.

201. The Centurion Cornelius Accepted of the Lord.

There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much

alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, "Cornelius." And when he looked on him he was afraid, and said, "What is it, Lord?" And he said unto him, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea side. He shall tell thee what thou oughtest to do." And when the angel which spake unto Cornelius was departed, he called two of his household servants and a devout soldier of them that waited on him continually. And when he had declared all these things unto them, he sent them to Joppa.

202. Peter's Vision on the Housetop.

On the morrow as they went on their journey and drew nigh unto the city Peter went up upon the housetop to pray, about the sixth hour. And he became very hungry and would have eaten. But while they made ready, he fell into a trance, and saw heaven opened and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth. Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, "Rise, Peter, kill and eat." But Peter said, "Not so, Lord, for I have never eaten anything that is common or unclean." And the voice spake unto him again the second time, "What God hath cleansed that call not thou common." This was done thrice. And the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold the men which were sent from Cornelius had made enquiry for Simon's house and stood before the gate, and called and asked whether Simon which was surnamed Peter were lodged there. While Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. Arise, therefore, and get thee down and go with them doubting nothing, for I have sent them."

203. The House of Cornelius Receives the Holy Ghost.

Then Peter went down to the men which were sent unto him from Cornelius and said, "Behold, I am he whom ye seek. What is the cause wherefore ye are come?" And they say, "Cornelius the centurion a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee to his house to hear words of thee." Then called he them in and lodged them. And on the morrow Peter went away with them and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in Cornelius met him and fell down at his feet and worshipped him. But Peter took him up saying, "Stand up. I myself also am a man." And as he talked with him, he went in, and found many that were come together. And he said unto them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation. But God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for. I ask therefore for what intent ye have sent for me?" And Cornelius said, "Four days ago I was fasting until this hour. And at the ninth hour I prayed in my house and behold a man stood before me in bright clothing and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon whose surname is Peter. He is lodged in the house of one Simon a tanner by the sea-side, who when he cometh shall speak unto thee. Immediately therefore I sent to thee, and thou hast done well that thou art come. Now therefore are we all here present before God to hear all things that are commanded thee of God." Then Peter opened his mouth and said, "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted of

him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) that word ye know which was published throughout all Judea, and began from Galilee after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power. Who went about doing good and healing all that were oppressed of the devil, for God was with him. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem. Whom they slew and hanged on a tree, him God raised up the third day and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be the Judge of the quick and dead. To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." While Peter yet spake these words the Holy Ghost fell on them which heard the word. And they of the circumcision which believed were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

204. Peter Recites the Event to the Church at Jerusalem.

And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem they that were of the circumcision contended with him saying, "Thou wentest in to men uncircumcised, and didst eat with them." But Peter rehearsed the matter of Cornelius from the beginning and said, "As I began to speak unto them the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of

the Lord how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. For as much then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?" When they heard these things they held their peace and glorified God saying, "Then hath God also to the Gentiles granted repentance unto life."

Chapter XXIV.—(1) Tell of the conversion of Saul. (2) How did Saul begin his ministry? (3) Why and how did he escape from Damascus? (4) How was he received by the apostles at Jerusalem? (5) Who stood for him and befriended him? (6) Tell of the healing of Aeneas. (7) Tell the story of Dorcas. (8) Describe the character of Cornelius. (9) What did the angel tell him to do? (10) Tell of Peter's vision on the housetop. (11) What occurred when Peter reached the home of Cornelius? (12) What complaint was made against Peter? (13) What was the conclusion of the conference at Jerusalem?

CHAPTER XXV

205. The Disciples First Called Christians.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians preaching the Lord Jesus. And the hand of the Lord was with them. And a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas that he should go as far as Antioch. Who when he came and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith. And much people was added unto the Lord. Then departed Barnabas unto Tarsus for to seek Saul. And when he had found him he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus and signified by the Spirit that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cæsar. Then the disciples every man according to his ability determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

206. Herod Kills James, Peter Escapes from Prison.

Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the

brother of John with the sword. And because he saw it pleased the Jews he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains. And the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side and raised him up saying, "Arise up quickly." And his chains fell from off his hands. And the angel said unto him, "Gird thyself and bind on thy sandals." And so he did. And he saith unto him, "Cast thy garment about thee and follow me." And he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision. When they were past the first and the second ward they came unto the iron gate that leadeth unto the city, which opened unto them of his own accord. And they went out and passed on through one street, and forthwith the angel departed from him.

207. Peter Tells of Miraculous Escape.

And when Peter was come to himself he said, "Now I know of a surety that the Lord hath sent his angel and hath delivered me out of the hand of Herod and from all the expectation of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark where many were gathered together praying. And as Peter knocked at the door of the gate a damsel came to hearken, named Rhoda. And when she knew Peter's voice she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, "Thou art mad." But she constantly affirmed that it was even so. Then said they, "It is his angel." But Peter

continued knocking. And when they had opened the door and saw him they were astonished. But he beckoning unto them with his hand to hold their peace declared unto them how the Lord had brought him out of the prison. And he said, "Go shew these things unto James and to the brethren." And he departed and went into another place. Now as soon as it was day there was no small stir among the soldiers what was become of Peter. And when Herod had sought for him and found him not, he examined the keepers and commanded that they should be put to death. And he went down from Judea to Cæsarea and abode there.

208. The Death of Herod.

Herod was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus, the king's chamberlain their friend, desired peace, because their country was nourished by the king's country. And upon a set day, Herod, arrayed in royal apparel sat upon his throne, and made an oration unto them. And the people gave a shout saying, "It is the voice of a god, and not of a man." And immediately the angel of the Lord smote him because he gave not God the glory. And he was eaten of worms and gave up the ghost. But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and took with them John whose surname was Mark.

209. Saul Is First Called Paul.

Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus. And when they were

at Salamis they preached the word of God in the synagogue of the Jews. And they had also John to their minister. And when they had gone through the isle to Paphos they found a certain sorcerer, a false prophet, a Jew whose name was Bar-jesus, which was with the deputy of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul and desired to hear the word of God. But Elymas the sorcerer, for so is his name by interpretation, withstood them, seeking to turn away the deputy from the faith. Then Saul (who is also called Paul) filled with the Holy Ghost, set his eyes on him and said, "O full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand. Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

210. Paul Preaches Jesus to the Jews.

Now when Paul and his company loosed from Paphos they came to Perga in Pamphylia, and John departing from them returned to Jerusalem. But when they departed from Perga they came to Antioch in Pisidia, and they went into the synagogue and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them saying, "Ye men and brethren, if ye have any word of exhortation for the people say on." Then Paul stood up, and beckoning with his hand said, "Ye men of Israel, give audience." And having opened unto them Moses and the prophets, he declared their fulfillment in Jesus Christ, saying, "Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore lest that come upon you which is spoken of in the prophets,

Behold ye despisers, and wonder and perish. For I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you."

211. Paul Preaches Unto the Gentiles.

And when the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken unto you. But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." And when the Gentiles heard this they were glad and glorified the word of the Lord. And as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honorable women and the chief men of the city, and raised persecution against Paul and Barnabas and expelled them out of their coasts. But they shook off the dust of their feet against them and came to Iconium. And the disciples were filled with joy and with the Holy Ghost.

212. Paul and Barnabas Persecuted at Iconium.

And it came to pass in Iconium that they went both together into the synagogue of the Jews and so spake that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which

gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided, and part held with the Jews and part with the apostles. And when there was an assault made both of the Gentiles and also of the Jews with their rulers to use them despitefully and to stone them, they were ware of it and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about, and there they preached the gospel.

213. Healing of the Cripple at Lystra.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak, who, stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, "Stand upright on thy feet." And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men." And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter which was before their city, brought oxen and garlands unto the gates and would have done sacrifice with the people. Which, when the apostles Barnabas and Paul heard of, they rent their clothes and ran in among the people crying out, and saying, "Sirs, why do ye these things? We are also men of like passions with you and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea, and all things that are therein. Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." And with these sayings scarce restrained he the people that they had not done sacrifice unto them.

214. Paul Is Stoned and Left for Dead.

And there came thither certain Jews from Antioch and

Iconium who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up and came into the city. And the next day he departed with Barnabas to Derbe. And when he had preached the gospel in that city and had taught many they returned to Lystra and to Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed. And after they had passed through Pisidia they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia. And thence they sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

215. Attempt to Judaize Gentile Christians.

And certain men which came down from Judea taught the brethren and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles. And they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying that it was needful

to circumcise them and command them to keep the law of Moses.

216. Peter Testifies for the Gentiles.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up and said unto them, "Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts bare them witness, giving them the Holy Ghost even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they." Then all the multitude kept silence and gave audience to Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them.

217. Decision of James and the Elders.

And after they had held their peace, James answered saying, "Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written, After this I will return and will build again the tabernacle of David which is fallen down. And I will build up again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore, my sentence is that we trouble not them which from among the Gentiles are turned to God, but that we write unto them that they abstain from all pollutions of idols, and from fornication and from things strangled and from blood. For Moses of old time hath

in every city them that preach him, being read in the synagogues every sabbath day."

218. Messengers Sent to the Gentile Churches.

Then it pleased the apostles and elders with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: For as much as we have heard that certain which went out from us have troubled you with words, subverting your souls saying, Ye must be circumcised and keep the law, to whom we gave no such commandment, it seemed good unto us, being assembled with one accord to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas who shall also tell you by word of mouth the same things. For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. From which if you keep yourselves ye shall do well. Fare ye well." So when they were dismissed they came to Antioch. And when they had gathered the multitude together they delivered the epistle. Which, when they had read, they rejoiced for the consolation.

219. John Mark Goes With Barnabas and Silas With Paul,

And Judas and Silas being prophets also themselves exhorted the brethren with many words and confirmed them. And after they had tarried there a space they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch teaching and preaching the word of the Lord, with many others also. And some days after Paul said unto Barnabas, "Let us go again and visit our brethren in

every city where we have preached the word of the Lord, and see how they do." And Barnabas determined to take with them John whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia and went not with them to the work. And the contention was so sharp between them that they departed asunder one from another. And so Barnabas took Mark and sailed unto Cyprus. And Paul chose Silas and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia confirming the churches.

Chapter XXV.—(1) Describe the founding of the church at Antioch. (2) What did Agabus prophesy? (3) Tell of the first martyrdom among the apostles. (4) How was Peter delivered? (5) What effect had his escape upon those who were praying for him? (6) Tell of the death of Herod. (7) Give the story of Elymas. (8) What new name did Saul receive? (9) What effect upon the Jews of Antioch of Pisidia had the preaching of Paul to the Gentiles? (10) What did Paul say to them? (11) Describe the visit of Paul and Barnabas to Iconium. (12) Tell of the healing of the cripple at Lystra and its consequence. (13) What change of attitude toward Paul and Barnabas came upon the people? (14) For what did Paul contend concerning the Gentile converts? (15) What decision did James and the elders at Jerusalem come to? (16) How did they inform the churches of their decision? (17) What two gospel teams were formed?

CHAPTER XXVI

220. Paul Is Called to Preach the Gospel In Europe.

Then came Paul to Derbe and Lystra. And behold a certain disciple was there named Timotheus, the son of a certain woman which was a Jewess and believed. But his father was a Greek. And he was well reported of by the brethren that were of Lystra and Iconium. Him would Paul have to go forth with him and took and circumcised him, because of the Jews which were in those quarters. For they knew all that his father was a Greek. And as they went through the cities they delivered them the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia they assayed to go into Bithynia but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him saying, "Come over into Macedonia and help us." And after he had seen the vision, immediately he endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia and the next day to Neapolis. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony. And we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made. And we sat down and spake unto the women which resorted thither.

221. Conversion of Lydia.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God heard us, whose heart the Lord opened that she attended unto the things which were spoken of Paul. And when she was baptized and her household she besought us saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there." And she constrained us.

222. An Evil Spirit Cast Out and Paul and Silas Cast into Prison.

And it came to pass as we went to prayer a certain damsel possessed with a spirit of divination met us which brought her masters much gain by her soothsaying. The same followed Paul and us crying, "These men are the servants of the most high God, which shew unto us the way of salvation." And this she did many days. But Paul being grieved turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her." And he came out the same hour. And when her masters saw that the hope of their gains was gone they caught Paul and Silas and drew them into the market place unto the rulers, and brought them to the magistrates saying, "These men being Jews do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe being Romans." And the multitude rose up together against them. And the magistrates rent off their clothes and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. Who having received such a charge, thrust them into the inner prison and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God. And the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and every one's bands were loosed.

223. Philippian Jailer Converted.

And the keeper of the prison awaking out of his sleep,

and seeing the prison doors open, he drew out his sword and would have killed himself supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, "Do thyself no harm, for we are all here." Then he called for a light and sprang in and came trembling and fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." And they spake unto him the word of the Lord, and to all that were in the house. And he took them the same hour of the night and washed their stripes, and was baptized he and all his straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house. And when it was day the magistrates sent the serjeants saying, "Let those men go." And the keeper of the prison told this saying to Paul, but Paul said unto them, "They have beaten us openly uncondemned, being Romans, and have cast us into prison. And now do they thrust us out privily? Nay, verily. But let them come themselves and fetch us out." And the serjeants told these words unto the magistrates. And they feared when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison and entered into the house of Lydia. And when they had seen the brethren they comforted them and departed.

224. Paul Preaches in Thessalonica.

Now when they had passed through Amphipolis and Apolonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen from the dead. And that "this Jesus whom I preach unto you is Christ." And some of them believed and consorted with Paul and Silas, of the devout Greeks a great multitude and of the chief women not a few. But the

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Jews which believed not moved with envy took unto them certain lewd fellows of the baser sort and gathered a company and set all the city on an uproar and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, "These that have turned the world up side down are come hither also. Whom Jason hath received, and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." And they troubled the people and the rulers of the city when they heard these things. And when they had taken security of Jason and of the other, they let them go.

225. The Noble Bereans.

And the brethren immediately sent away Paul and Silas by night unto Berea, who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so. Therefore many of them believed, also of honorable women which were Greeks, and of men not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And immediately the brethren sent away Paul to go as it were to the sea. But Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens, and receiving a commandment unto Silas and Timotheus for to come to him with all speed they departed.

226. Paul at Athens.

Now while Paul waited for them at Athens his spirit was stirred in him when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, "What will this babbler say?" Other some, "He seem-

eth to be a setter forth of strange gods," because he preached unto them Jesus and the resurrection. And they took him and brought him unto Areopagus, saying, "May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears. We would know therefore what these things mean." For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear something new. Then Paul stood in the midst of Mars' hill and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in him we live and move and have our being. As certain also of your poets have said, For we are also his offspring. For as much then as we are the offspring of God we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained. Whereof he hath given assurance unto all men in that he hath raised him from the dead." And when they heard of the resurrection from the dead, some mocked. And others said, "We will hear thee again of this matter." So Paul departed from among them. Howbeit certain men clave unto him and believed. Among the which was

Dionysius the Areopagite, and a woman named Damaris, and others with them.

227. Paul Goes to Corinth.

After these things Paul departed from Athens and came to Corinth, and found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome, and Paul came unto them. And because he was of the same craft, he abode with them and wrought, for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia Paul was pressed in spirit and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed he shook his raiment, and said unto them, "Your blood be upon your own heads. I am clean. From henceforth I will go unto the Gentiles." And when he departed thence and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus the chief ruler of the synagogue, believed on the Lord with all his house. And many of the Corinthians hearing, believed and were baptized. Then spake the Lord to Paul in the night by a vision, "Be not afraid, and speak and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee. For I have much people in this city." And he continued there a year and six months.

228. Insurrection Made Against Paul.

And when Gallio was the deputy of Achaia the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, "This fellow persuadeth men to worship God contrary to the law." And when Paul was about to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it, for I will be no judge of such matters." And he drave them from the judg-

ment seat. Then all the Greeks took Sosthenes the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things. And Paul after this tarried there yet a good while, and then took his leave of the brethren and sailed thence into Syria, and with him Aquila and Priscilla, having shorn his head in Cenchrea, for he had a vow.

229. Apollos Instructed By Aquila and Priscilla.

And he came to Ephesus and left them there. But he himself entered into the synagogue and reasoned with the Jews. And when they desired him to tarry longer time with them, he consented not, but bade them farewell saying, "I must by all means keep this feast that cometh in Jerusalem. But I will return again unto you if God will." And he sailed from Ephesus. And when he had landed at Cæsarea, and had gone up and saluted the church, he went down to Antioch. And after he had spent some time there he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord. And being fervent in the spirit he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard they took him unto them and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia the brethren wrote exhorting the disciples to receive him. Who, when he was come helped them much which had believed through grace. For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Chapter XXVI.—(1) How did Paul come to carry the gospel to Europe? (2) Relate the conversion of Lydia. (3) Through what circumstance was Paul put in prison? (4) How did Paul and Silas spend the night? (5) How were they loosed from their bonds? (6) How

was the jailer affected? (7) Give the story of Paul in Thessalonica. (8) How was the gospel received in Berea? (9) Tell the story of Paul at Athens. (10) Whom did Paul meet at Corinth? (11) How did the Jews receive the gospel there? (12) What determination did Paul come to? (13) What was the result of the insurrection against Paul? (14) Tell about Apollos and Aquila and Priscilla.

CHAPTER XXVII

230. The Church at Ephesus Receives the Holy Ghost.

And it came to pass that while Apollos was at Corinth Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost." And he said unto them, "Unto what then were ye baptized?" And they said, "Unto John's baptism." Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus." When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them the Holy Ghost came on them. And they spake with tongues and prophesied. And all the men were about twelve. And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years. So that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul.

231. The False Exorcists.

Then certain of the vagabond exorcists took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, "We adjure you by Jesus whom Paul preacheth." And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, "Jesus I know, and Paul I know, but who

are ye?" And the man in whom the evil spirit was leaped on them and prevailed against them so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus. And fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came and confessed and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men. And they counted the price of them and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

232. Demetrius the Silversmith Makes Trouble.

After these things were ended Paul purposed in the Spirit when he had passed through Macedonia and Achaia to go to Jerusalem, saying, "After I have been there I must see Rome also." So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus. But he himself stayed in Asia for a season. And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith which made silver shrines for Diana brought no small gain unto the craftsmen. Whom he called together with workmen of like occupation, and said, "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands. So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." And when they heard these sayings, they were full of wrath and cried out saying, "Great is Diana of the Ephesians." And the whole city was filled with confusion. And having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the dis-

ciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him desiring him that he would not adventure himself into the theatre.

233. The Case Against Paul Dismissed.

Some therefore cried one thing and some another. For the assembly was confused. And the more part knew not wherefore they were come together. And they draw Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians." And when the town clerk had appeased the people he said, "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things can not be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius and the craftmen which are with him have a matter against any man, the law is open, and there are deputies. Let them implead one another. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse." And when he had thus spoken, he dismissed the assembly.

234. Eutychus Raised from the Dead.

And after the uproar was ceased Paul called unto him the disciples and embraced them and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid in wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia,

Sopater, of Berea, and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timotheus. And of Asia Tychius and Trophemus. These going before, tarried for us at Troas. And we sailed from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. And continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain youth named Eutychus, being fallen into a deep sleep. And as Paul was long preaching, he sank down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him and embraced him and said, "Trouble not yourselves, for his life is in him." When he therefore was come up again and had broken bread and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive and were not a little comforted.

235. Paul Bids a Final Farewell to the Ephesian Brethren.

Now Paul determined to sail by Ephesus, because he would not spend the time in Asia, for he hasted if it were possible for him to be at Jerusalem the day of Pentecost. And from Miletus he sent to Ephesus and called the elders of the church. And when they were come to him, he said unto them, "Ye know from the first day that I came into Asia after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city saying that bonds and afflictions

abide me there. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. And now behold I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you the counsel of God."

236. Paul Recounts His Life and Teaching.

"Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now brethren, I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake that they should see his face no more. And they accompanied him unto the ship.

237. Agabus Prophecies the Arrest of Paul at Jerusalem.

And finding disciples at Tyre we tarried there for seven days, and these said to Paul through the Spirit that he should not go up to Jerusalem. And when we had accomplished

those days, we departed and went on our way. And they all brought us on our way with wives and children, till we were out of the city. And we kneeled down on the shore and prayed. And when we had taken our leave one of another, we took ship, and they returned home again. And when we had finished our course from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed and came unto Cæsarea. And we entered into the house of Philip the evangelist which was one of the seven, and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days there came down from Judea a certain prophet named Agabus. And when he was come unto us he took Paul's girdle and bound his own hands and feet and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem. Then Paul answered, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And when he would not be persuaded, we ceased, saying, "The will of the Lord be done." And after those days we took up our carriages and went up to Jerusalem. And when we were come to Jerusalem the brethren received us gladly.

238. Paul at the Advice of James Avows Himself a Keeper of the Law.

And the day following Paul went in with us unto James and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it they glorified the Lord and said unto him, "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law." And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to cir-

cumcise their children, neither to walk after the customs. What is it therefore? The multitudes must needs come together, for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them. Take them and purify thyself with them, and be at charges with them, that they may shave their heads. And all may know that those things whereof they were informed concerning thee are nothing, but that thou thyself also walkest orderly and keepest the law. As touching the Gentiles which believe we have written and concluded that they observe no such thing." Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification until that an offering should be offered for every one of them.

239. Paul Is Rescued from the Jews by the Roman Soldiers.

And when the seven days were almost ended the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, "Men of Israel, help. This is the man that teacheth all men everywhere against the people, and the law, and this place. And further brought Greeks also into the temple, and hath polluted this holy place." For they had seen before with him in the city, Trophimus an Ephesian whom they supposed Paul had brought into the temple. And all the city was moved, and the people ran together. And they took Paul and drew him out of the temple, and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him and commanded him to be bound with two chains, and demanded who he was and what he had done. And some cried one thing and some another among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

And when he was come upon the stairs, so it was that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after crying, "Away with him."

Chapter XXVII. — (1) How came the church at Ephesus to receive the Holy Ghost? (2) Tell about the seven sons of Sceva. (3) Why did Demetrius make trouble for Paul? (4) What was the decision of the civil authorities? (5) Tell of the accident to Eutychus and his recovery. (6) Describe Paul's farewell to the Ephesian brethren. (7) What did he foretell should come to trouble them? (8) In what way did Agabus prophesy Paul's imprisonment? (9) What advice did James give Paul when he came to Jerusalem? (10) What occurred when the Jews from Asia saw Paul in the temple? (11) Describe his rescue by the Roman soldiers.

CHAPTER XXVIII

240. Paul Makes His Defense to the Jews.

And as Paul was to be led into the castle he said unto the chief captain, "May I speak unto thee?" Who said, "Canst thou speak Greek? Art not thou that Egyptian which before these days madest insurrection and leddest out into the wilderness four thousand men that were murderers?" But Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city. And I beseech thee suffer me to speak unto the people." And when he had given him license Paul stood on the stairs and beckoned with his hand unto the people. And when there was made a great silence he spake unto them in the Hebrew tongue saying, "Men and brethren, hear ye my defence which I make now unto you. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." And Paul having recounted his persecution of the Christians and his conversion, continued: "And it came to pass that when I was come again to Jerusalem, even while I was praying in the temple, I was in a trance, and saw him saying unto me, Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart, for I will send thee far hence unto the Gentiles." And they gave him audience unto this word, and then lifted up their voices and said, "Away with such a fellow from the earth, for it is not fit that

he should live." And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle and bade that he should be examined by scourging, that he might know wherefore they cried so against him.

241. Paul Pleads His Roman Citizenship.

And as they bound him with thongs, Paul said unto the centurion, that stood by, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" When the centurion heard that he went and told the chief captain saying, "Take heed what thou doest, for this man is a Roman." Then the chief captain came and said unto him, "Tell me, art thou a Roman?" He said, "Yea." And the chief captain answered, "With a great sum obtained I this freedom." And Paul said, "But I was free born." Then straightway they departed from him which should have examined him. And the chief captain was also afraid after he knew that he was a Roman, and because he had bound him. On the morrow because he would have known the certainty whereof he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

242. Paul's Defense Before the Jewish Sanhedrin.

And Paul earnestly beholding the council said, "Men and brethren, I have lived in all good conscience before God until this day." And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, "God shall smite thee, thou whited wall. For sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" And they that stood up said, "Revilest thou God's high priest?" Then said Paul, "I wist not, brethren, that he was the high priest, for it is written, Thou shalt not speak evil of the ruler of thy people." But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brethren, I am a Pharisee, the son of a Pharisee. Of the

hope and resurrection of the dead I am called in question." And when he had said so there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit. But the Pharisees confess both. And there arose a great cry. And the scribes that were of the Pharisees' part arose and strove saying, "We find no evil in this man. But if a spirit or an angel hath spoken to him, let us not fight against God." And when there arose a great dissension the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him and said, "Be of good cheer, Paul. For as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome."

243. Paul's Nephew Discovers a Plot to Kill Paul.

And when it was day certain of the Jews banded together and bound themselves under a curse saying that they would neither eat nor drink till they had killed Paul. And there were more than forty which had made this conspiracy. And they came to the chief priests and elders and said, "We have bound ourselves under a great curse that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though you would enquire something more perfectly concerning him. And we, or ever he come near, are ready to kill him." And when Paul's sister's son heard of their laying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, "Bring this young man unto the chief captain. For he hath a certain thing to tell him." So he took him and brought him to the chief captain and said, "Paul the prisoner called me unto him and prayed me to bring this young man unto thee who hath something to say unto thee." Then the chief captain took him by the hand, and went with him aside

privately, and asked him, "What is that thou hast to tell me?" And he said, "The Jews have agreed to desire thee that thou wouldest bring down Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them. For there lie in wait for him of them more than forty men, which have bound themselves with an oath that they will neither eat nor drink till they have killed him. And now they are ready, looking for a promise from thee." So the chief captain then let the young man depart, and charged him, "See thou tell no man that thou hast shewed these things to me."

244. Paul Taken Unto Felix in Cæsarea.

And the chief captain called unto him two centurions saying, "Make ready two hundred soldiers to go to Cæsarea, and horsemen three score and ten, and spearmen two hundred, at the third hour of the night. And provide them beasts that they may set Paul on, and bring him safe unto Felix the governor." And he wrote a letter after this manner, "Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them. Then came I with an army and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accuse him, I brought him forth into their council. Whom I perceiveth to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell." Then the soldiers as it was commanded them took Paul and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle. Who when they came to Cæsarea and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia, "I will

hear thee," said he, "when thine accusers also are come." And he commanded him to be kept in Herod's judgment hall.

245. Tertullus Argues the Case for the Jews Against Paul.

And after five days Ananias the high priest descended with the elders and with a certain orator named Tertullus who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him saying, "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. Who also hath gone about to profane the temple, whom we took, and would have judged according to our law. But the chief captain Lysias came upon us and with great violence took him out of our hands, commanding his accusers to come unto thee, by examining of whom thyself may take knowledge of all these things, whereof we accuse him." And the Jews also assented, saying that these things were so.

246. Paul Makes His Defence Before Felix.

Then Paul after that the governor had beckoned unto him to speak, answered, "For as much as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself. Because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, nor raising up the people, neither in the synagogues, nor in the city. Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow that there shall

be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself to have always a conscience void of offence toward God and toward men. Now after many years I came to bring alms to my nation and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult. Who ought to have been here before thee and object if they had ought against me. Or let these same here say, if they have found any evil doing in me, while I stood before the council, except for this one voice that I cried standing among them, touching the resurrection of the dead I am called in question this day by you."

247. Paul Held to the Coming of Festus.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, "When Lysias the chief captain shall come down, I will know the uttermost of your matter." And he commanded a centurion to keep Paul and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days when Felix came with his wife, Drusilla, which was a Jewess, he sent for Paul and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance and of judgment to come, Felix trembled, and answered, "Go thy way for this time. When I have a convenient season, I will call for thee." He hoped also that money should have been given him of Paul, that he might loose him. Wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room. And Felix willing to show the Jews a pleasure left Paul bound.

248. Paul Before Festus.

Now when Festus was come into the province after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem, lying in wait in the way to kill him. But Festus answered that Paul should be kept

at Cæsarea and that he himself would depart shortly thither. "Let them therefore," said he, "which among you are able, go down with me, and accuse this man, if there be any wickedness in him." And when he had tarried among them more than ten days, he went down unto Cæsarea. And the next day sitting on the judgment seat commanded Paul to be brought. And when he was come the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." But Festus willing to do the Jews a pleasure answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of those things before me?" Then said Paul, "I stand at Cæsar's judgment seat where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die. But if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar." Then when Festus had conferred with the council, he answered, "Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go."

Chapter XXVIII.—(1) What effect did the recital of his life have upon the Jews? (2) From what did Paul save himself by claiming Roman citizenship? (3) What plan did he take to cause a division among his enemies? (4) Who appeared in the night to cheer Paul? (5) What plot was laid to kill Paul? (6) How was it discovered and frustrated? (7) To whom and where did the chief captain send Paul? (8) Of what did Tertullus charge Paul before Felix? (9) What defense did Paul make? (10) What was the decision of Felix? (11) Of what did Felix enquire of Paul after the departure of the Jews? (12) How long was Paul left bound by Felix? (13) What was the reply of Festus to the demand of the Jews that Paul be brought to Jerusalem? (14) What did Paul choose rather than to go to Jerusalem?

CHAPTER XXIX

249. Agrippa and Bernice Visit Festus.

And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. And when they had been there many days Festus declared Paul's cause unto the king saying, "There is a certain man left in bonds by Felix. About whom when I was at Jerusalem the chief priests and elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow, I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed, but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions I asked him whether he would go to Jerusalem and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar." Then Agrippa said unto Festus, "I would also hear the man myself." "Tomorrow," said he, "thou shalt hear him." And on the morrow, being assembled together, Agrippa said unto Paul, "Thou art permitted to speak for thyself."

250. Paul's Defence Before Agrippa.

Then Paul stretched forth his hand and answered for himself: "I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all things whereof I am accused of the Jews. Especially because I know

thee to be expert in all customs and questions which are among the Jews. Wherefore, I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead? I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem. And many of the saints did I shut up in prison, having received authority from the chief priests. And when they were put to death I gave my voice against them. And I punished them oft in every synagogue and compelled them to blaspheme. And being exceedingly mad against them I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth I heard a voice speaking unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest."

251. Paul Receives His Commission.

"Rise and stand upon thy feet. For I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to

light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles that they should repent and turn to God and do works meet for repentance. For these causes the Jews caught me in the temple and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles." And as he thus spake for himself, Festus said with a loud voice, "Paul, thou art beside thyself. Much learning doth make thee mad." But he said, "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom I speak freely. For I am persuaded that none of these things are hidden from him. For this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." And Paul said, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am except these bonds." And when he had spoken the king rose up, and the governor and Bernice and they that sat with them. And when they were gone aside, they talked between themselves saying, "This man doeth nothing worthy of death or of bonds." Then said Agrippa unto Festus, "This man might have been set at liberty if he had not appealed unto Cæsar."

252. Paul Begins His Journey to Rome as a Prisoner.

And when it was determined that we should sail into Italy they delivered Paul and certain other prisoners unto one

named Julius, a centurion of Augustus' band. And entering into a ship we launched meaning to sail by the coasts of Asia. And Aristarchus of Macedonia was with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia we came to Myra a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy. And he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone. And hardly passing it came into a place which is called The Fair Havens, nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." Nevertheless the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also if by any means they might attain to Phenice, and there to winter, which is a haven of Crete, and lieth toward to the southwest. And when the wind blew softly, supposing they had obtained their purpose, loosing thence they sailed close by Crete.

253. Tempest and Shipwreck.

But not long after there arose against it a tempestuous wind called Euroclydon. And when the ship was caught and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat. Which, when they had taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, strake sail, and were so driven. And we being exceedingly tossed with a tempest, the

next day they lightened the ship. And the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you but of the ship. For there stood by me this night the angel of God whose I am and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer. For I believe God that it shall be even as it was told me. Howbeit we must be cast upon a certain island." But when the fourteenth night was come as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country, and sounded and found it twenty fathoms. And when they had gone a little further they sounded again, and found it fifteen fathoms. Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern and wished for the day.

254. All Aboard Ship Saved By Paul's Direction.

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye can not be saved." Then the soldiers cut off the ropes of the boat and let her fall off. And while the day was coming on Paul besought them all to take meat saying, "This day is the fourteenth day that ye have tarried and have continued fasting, having taken nothing. Wherefore I pray you to take some meat. For this is for your health. For there shall not an hair fall from the head of any of you." And when he had thus spoken, he took bread and gave thanks to God in presence of them all. And when he

had broken it he began to eat. Then were they all of good cheer, and they also took some meat. And we were all in the ship two hundred three score and sixteen souls. And when they had eaten enough they lightened the ship, and cast out the wheat into the sea. And when it was day they knew not the land. But they discovered a certain creek with a shore into which they were minded if it were possible to thrust in the ship. And when they had taken up the anchors they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward the shore. And falling into a place where two seas met they ran the ship aground. And the forepart stuck fast and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners lest any of them should swim out and escape. But the centurion willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land.

255. Paul on the Island of Melita.

And when they were escaped then they knew that the island was called Melita. And the barbarous people showed us no little kindness. For they kindled a fire and received us every one because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks and had laid them on the fire, there came a viper out of the heat and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand they said among themselves, "No doubt this man is a murderer, whom though he has escaped the sea, yet vengeance suffereth not to live." And he shook off the beast and felt no harm. Howbeit they looked when he should have swollen or fallen down dead suddenly. But after they had looked a great while and saw no harm come to him they changed their minds, and said that he was

a god. In the same quarters were possessions of the chief man of the island whose name was Publius, who received us and lodged us three days courteously. And it came to pass that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in and prayed, and laid his hands on him and healed him. So when this was done, others also which had diseases in the island, came and were healed. Who also honored us with many honors. And when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse we tarried there three days. And from thence we fetched a compass and came to Rhegium. And after one day the south wind blew and we came the next day to Puteoli, where we found brethren, and were desired to tarry with them seven days. And so we went toward Rome.

256. Paul Comes to Rome.

And when the brethren which were in Rome heard of us they came to meet us as far as Appii Forum and the Three Taverns. Whom, when Paul saw, he thanked God and took courage. And when we came to Rome the centurion delivered the prisoners to the captain of the guard. But Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass that after three days Paul called the chief of the Jews together. And when they were come together he said unto them, "Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who when they had examined me would have let me go, because there was no cause of death in me. But when the Jews spake against it I was constrained to appeal unto Cæsar. Not that I had ought to accuse my nation of. For this cause therefore have I called for you to see you and to speak to you, because that for the hope of Israel I am bound with this chain." And they said unto him, "We neither received letters out of Judea concerning thee, neither any of

the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest. For as concerning this sect, we know that everywhere it is spoken against." And when they had appointed him a day there came many to him to his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear and shall not understand. And seeing ye shall see and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it." And when he had said these words the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Chapter XXIX.—(1) What did Festus tell Agrippa concerning Paul? (2) What defense did Paul make before Agrippa? (3) What commission did Paul say Jesus gave to him on the Damascus road? (4) How did Paul's words affect Festus? (5) What did Agrippa exclaim? (6) What conclusion did Paul come to as to Paul's guilt? (7) In whose care was Paul placed to be taken to Rome? (8) How did they journey? (9) What good advice did Paul give at Fair Havens? (10) Describe the storm. (11) What assurance did Paul receive and give? (12) Upon what island were they cast? (13) What noted person showed them kindness? (14) How was Paul to repay? (15) Who came to Appii Forum to meet Paul? (16) To whom did Paul first address himself in Rome? (17) What was the manner of his life there for two years?

